

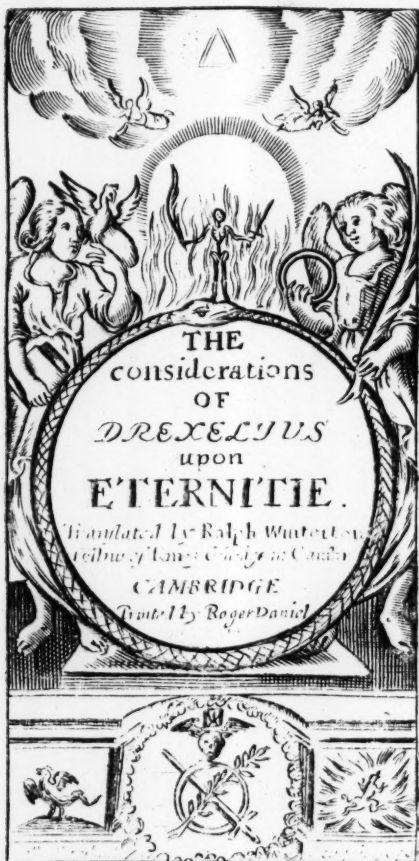
The
Considerations
 OF
DREXELIUS
 UPON
ETERNITIE.

Translated by **RALPH**
WINTERTON Fellow
 of Kings Colledge in
Cambridge.



LONDON:

Printed by *Roger Daniel*; and are
 to be sold by *John Williams*,
 at the sign of the Crown
 in *S. Pauls Church-*
yard. 1654.



*Are to be sold by John Williams at the Crowne
in S. Pauls Churchyard*

The
Considerations
OF
DREXELIUS
UPON
ETERNITIE.

Translated by RALPH
WINTERTON Fellow
of Kings Colledge in
Cambridge.



LONDON:

Printed by Roger Daniel; and are
to be sold by John Williams,
at the sign of the Crowne
in S. Pauls Church-
yard. 1654.

10...313



aux 4 gressil d'apert no C'mer
le mo beanny mire n. m.



veboinnæ nonne la felle
TO columille
1909.

THE RIGHT
WORSHIPFULL
and truly religious Esquire,
MR. EDVV. BENLOWES
of Brent-Hall in Essex R. W.
wisteth Internall, Exter-
nall, and Eternall
happinesse.

IT was well answered by
him, who being asked
What this life was, said
thus, *It is nothing else*
but the meditation of Death. If a
man should ask me, *what Time is*;
I think I might fitly answer thus,
It is nothing else but the Medita-
tions of Eternitie. Our *Life* is but a
Posting unto death; and our *Time*,
a short dayes sail unto Eternitie. In
this *Time of Life* we are, as Pil-

The Epistle

grims and Strangers, travelling towards our celestiall Countrey. We are as Sailers, bound for the Haven of Eternitie. But we must run through many troubles before we can come to our journeys end: We must sail through salt and bitter waters, and passe through the Gulf of Death, before we can come to Land. There is a Land which is called The Land of the living; and there is a Land which is called The Land of Horrour and Despair: There is a two-fold Eternitie; either of the Blessed, or of the Cursed: There is a two-fold Life after Death; either in Eternall joyes, or Eternall punishment: It is good therefore in this short Life, to think upon that Life which never shall have end: It is good whilest we are on the way, to think upon our Journeys end: It is good in Time, whilest we are sailing, to have an eye still upon our Compass, and think upon Eternity.

Dedicatorie.

ternity. To think upon *Eternity*, is a *Soveraign Preservative* to keep us from falling into *Sin*: To think upon *Eternall joyes*, sweetens the *salt and bitter waters* of *Sorrows and Afflictions*: To think upon *Eternall punishments*, makes us not to set our hearts upon *Temporall Delights and Pleasures*. *Heaven* is even here on *Earth* in part enjoyed, whilest we raise up our *thoughts* to meditate upon it: And *Hell* may for ever be escaped, if by serious and frequent *thoughts* thereof, here in this life we descend into it. Such *thoughts* as these moved *Drexelius* to write these *CONSIDERATIONS*, and me also to translate them. He wrote upon a *Generall subject*; And every man may challenge a *part* in it. What he wrote, he intended for a publick benefit; And so did I in the translating of it. I hope *He* and *His* shall find never the worse entertainment.

The Epistle

tainment, because *He* is a *Stranger*, and come from beyond seas. It is the honour of our Nation, to be kind and courteous unto *Strangers*. He was commended unto me by a Traveller, a most religious and learned Gentleman (Be not angry with me, Mr. *Benlowes*, if I say, He was as like you as can be in every respect, for indeed he was;) bred and brought up in the *Romish Religion*, and sent beyond seas to be confirmed in it, but yet brought home again by divine providence and restored to his *Mother* the *Church of England*, for the *Conversion*, I hope, of many, singled out of all his kindred to be a most zealous *Protestant*, born to good *Fortunes*, and yet not given to *Pleasures*, wedded to his *Books* and *Devotion*, spending what some call idle time in the best company for the edifying himself or others; counting nothing good which he possesseth but onely that
which

Dedicatorie.

which he doth good withall; taking more care to lay out his money for the good of others, then others in laying up money for themselves. To conclude, A Gentleman of whom I may most truly say, that his *Conversation is in heaven*, his *Discourse on things above*, and his *thoughts upon Eternity*. Upon such a mans commendation as this, I could not but take a liking to the party commended, and the more I grew acquainted with him, the more I liked him. It is the counsel of *Horace*,

*Tu quem commendes etiam atque
etiam adspice: ne mox
Incutiant aliena tibi commissa
pudorem.*

Believe me, Mr. *Benlowes*, I have had such experience of this party, whom here I commend unto you, that I dare confidently say, If you entertain him into your service,

A 5 you

The Epistle

you shall never repent you of it. *Philip* of *Macedon* appointed one every Morning to salute him with a *Memento of Mortality*: *Drexelius* his office shall be, if you please, to be your *Remembrancer*, and every Morning, Noon, and Evening, to round you in the care with a *Memento of Eternity*. But, I know, that is so often in your thoughts, that you need not any to put you in Remembrance of it. Neither yet do I intend here, though I have a fair occasion, to runne over the *Catalogue* of your *Christian Vertues*, specially that pair of Christian twins, your *Piety* and *Temperance*, with your *Charity* and *Bounty*. For the first, they that daily converse with you cannot but see how you converse with them. The other pair go along with you wheresoever you go, and though you desire to hide them, cannot be concealed: in speciall many poor Scholars, godly and devout
Mi-

Dedictory.

Ministers in the *University* and abroad, of severall *Colledges*, have had a feeling themselves of them, and cannot but make them conspicuous, nay palpable to others. These shall praise you in your absence: for my part, I do not love to praise a man to his face. But if the *living* hold their peace, the *dead* shall rise up and praise you, I mean those *many* and *excellent* books together with other *rare monuments* purchased at a great price, which without any solicitation at all, out of mere affection you bare to *S. Johns Colledge* in *Cambridge*, where you were sometimes a *Student*, you have bestow'd on their *Library*: Their *Library*, but the most magnificent work, & *Eternal Monument* of the *Mecœnas* of our age, *John Lord Bishop of Lincoln*, & true lover of Learning, and Patron of Scholars. And now it appears, Mr. *Benlowes*, that you have lesse need of *Drexelius* his service, then before.

The Epistle Dedicatory.

fore. But howsoever, I pray you, entertain him: Let him have but the honour to wear your *Cognizance*: And both *He* and *I* will put it upon the file of *Thankfull Remembrance*, and register it for a singular act of your *Beneficence*. Pardon my boldnesse in this: And command me in what liberall service you please.

Ralph Winterton.

From Kings Coll.
June 1. 1632.



The Epistle to the Reader.

IF any man more curious in censuring what is done for a common good, rather then studious himself to promote it, should question me for meddling in another mans profession, I might answer him in his own kind by way of question, as Menedemus in Terence answered Chremes finding fault with him, *Tantumne abs re tua est otii tibi, Aliena ut cures, eaque nihil quæ ad te attinent?* Hast thou so much leisure as to meddle with that which nothing concerns thee?

But to satisfie thee (Courteous Reader) who intendest, I know, with the Bee to gather Honny out of this Garden of Eternitie, and not Poyson with the Spider, I hold it fit to acquaint thee with the true occasion that moved me to translate this Book. No Divine I am indeed,
neither

To the Reader.

*neither yet can I be if I would never
so fain : I would I were but worthy
the name of a Physician. But how-
soever, being destinated by the sta-
tutes of my private Colledge to the
study of Physick, in the first place I
thought good to spend some time in
Arithmetick, as being a necessarie
instrument and help in my Professi-
on : In which I made some progresse,
passing from Numeration, Additi-
on, Substraction, Multiplication, Di-
vision, Reduction, To the Golden
Rule, or the Rule of Three, The
Rule of Falshood, The Rules of
Proportion, and the Rules of So-
cietie, and the rest. But the know-
ledge of this cost me so deare, that I
was forced to leave the study of it :
For many nights together I was
constrained against my will to pra-
ctice Numeration oftener then I
would, telling the clock, and could
take but little rest. Whereupon I re-
solved with my self to leave the A-
rithmetick School, and so I went
unto the Physick and Musick
Schools, imploring at one and the
same time the help of Hippocrates
and*

To the Reader.

and the Muses. For at that time I turned the first book of Hippocrates his Aphorismes into Greek verses, hoping to procure rest by Physick and the Musick of Poeticall Numbers; by which I found some rest indeed (And therefore since I have well-nigh finished at spare houres the other six books, which, if God permit, may ere long see light.) But though I found some rest, yet I did not sleep so soundly as at other times. So I left the Temple of Hippocrates and the Muses, and betook my self unto the Sanctuarie to learn of David divine Arithmetick, which consisteth in the due numbring of the dayes of this short life, by comparing them with the yeares of Eternitie : And so I fell upon translating this book of Eternitie. And this I found by daily experience to be the best Hypnoticon that ever I used; For it brought me to my rest better then if I had taken Diacodion. Thus I found the old saying true, Where Philosophie ends, there Physick begins: and where Physick ends, there Divinitie

To the Reader.

tie begins; which I interpret thus,
(as I found it true by experience)
When Philosophy by accident had
done me harm, and Physick could
do me little good, I found perfect
help in Divinitie. And having
found so much good by this book my
self, I could not be so envious as not
impart it unto others for a Sove-
reign Medicine, to procure quiet
sleep. Neither is it good for that one-
ly, but (farre unlike to other medi-
cines, which are onely good for some
one disease, and falling into unskil-
full hands oftentimes do more harm
then good) it is a Medicine fitting
All Ages, Complexions, Condi-
tions, Places, Parts, Diseases Spiritu-
all and Corporall whatsoever: It
is a Medicine Preservative, Cura-
tive, Restaorative: It is an Antidote
against the poyson of sinne: It is
Dictamnium to drive out the fiery
darts of Satan: It is Catholicon to
purge out all ill humours. It is bet-
ter then Exhilarans Galeni, to
cheare the Heart oppressed with
Melancholy: It is an Acopon for
all wearinesse, an Anodynon for all
pains,

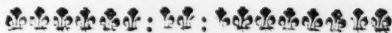
To the Reader.

pains, a Panchreston profitable for all things, or All-good. It is Panacea, Hearts-ease, All-heal. It is a rich Treasurie for Englishmen, A storehouse for the diseased, and The ready way to long life, even to blessed Eternitie. Let no man now challenge me for usurping another mans office, or trespassing upon Divines; I cannot see but Divines and Physicians may well agree together: Both are busied about curing of diseases either Spirituall or Corporall: And here is a Medicine for both. Take it and use it, Christian Reader; And thou shalt find by thine own experience that it hath all the virtues above mentioned. So I commend thee to the Physician both of Body and Soul, and heartily desire thy Temporall and Eternall Health and welfare.

Ralph Winterton.

From Kings Coll.

June 1. 1632.



Upon this Book of Eternitie.

TO reach *Eternitie* our thoughts first climbe
On the successive steps and stairs of *Time*.
And, What is *Time*? It is by *Poets* call'd,
And by most *Painters* represented bald,
But *Poets* and the *Painters* are too bold,
For *Time* was never yet a *Minute* old:
Nor yet God *Saturn*-like doth it devour
The issue which it breeds; For every houre
Where then a Murderer. But while we strain,
And all created natures for to gain
Time to their inch of *Being*; in the *Rise*
They quite burn out the *Taper* of their life.
But what's *Eternitie*? Good Reader look,
Not on my *verses*, but upon this *Book*:
Which I do wish (and yet no harm) may be
To all e'relasting Stationer but to thee.

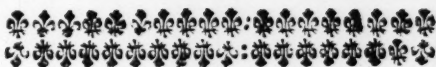
Richard Williams.

Look on the *Glasse* of mans *Mortalitie*:
Behold the *Mirror* of *Eternitie*.
This *Book* is both; Herein behold thy face;
It waxeth old; thy *Glasse* doth runne apace.
It is appointed all men once to die;
And after *death* succeeds *Eternitie*.
This *Life*'s no *Life*, which *Time* doth comprehend;
But that's true *Life* indeed, which knows no end.
This *Book* will teach thee, to *live* and *die*,
That thou maist *live* unto *Eternitie*.

Thomas Gouge.

THis *Book*'s a *Nautick Chard*: which kept in
Eye
Doth point at th' *Haven* of b'est *Eternitie*.
(O blessed *Haven*!) At which if thou wouldst land,
Let not this *Chard* depart out of thine hand.

S. I.



The Contents.

The first Consideration.

what Eternitie is.

Chap. I.	Page
W hat men of former times have thought of Eternitie, and how they have represented it	4
II. The secret sense and meaning of Scri- pture is unfolded	16
III. why the place of Eternitie is called a mansion	22

The second Consideration.

In what things Nature representeth
Eternitie

I. what things are Eternall in Hell	31
II. why Hell is Eternall	37
III. Other motives to the consideration of Eternitie drawn from Nature	42

The third Consideration.

Wherein the old Romans principally
placed their Eternitie

I. How farre the Romans have gone astray from the true way of Eter- nitie	47 61
II. A	

The Contents.

Chap.	page.
II. <i>A better way then the former, which the Romans followed, to Eternitie</i>	71
III. <i>That the way of Eternitie is diligently and carefully to be sought after</i>	85

The fourth Consideration.

<i>How holy David meditated upon Eternity, & how we should imitate him</i>		97
I. <i>Divers Admonitions to think upon Eternitie</i>		103
II. <i>That Eternitie transcends all numbers of Arithmetick</i>		106
III. <i>What effect and fruit the consideration of Eternitie bringeth forth</i>		114

The fifth Consideration.

<i>How others, even wicked men themselves have meditated upon Eternitie</i>		123
I. <i>The comparisons of mans labours and the Spiders one with another</i>		133
II. <i>What is the best question in the world</i>		138
III. <i>How God punisheth here that he may spare hereafter. A strange example</i>		142
		The

The Contents.

The sixth Consideration.

How the holy Scripture in many places teacheth us to meditate upon
Eternitie 149

The answer of the holy Fathers and the Church about this 152

I. *Clear testimonies of divine Scripture concerning Eternitie* 169

II. *This life, in respect of that which is to come, is but as a drop to the Ocean* 176

The seventh Consideration.

How Christians use to paint *Eternitie* 190

Christ inviting 195

Adam lamenting 197

I. *The Raven croking* 202

The eighth Consideration.

How Christians ought not onely to look upon the Emblems and Pictures of *Eternitie*, but come home and look within themselves, and seriously meditate upon the thing it self 225

I. *Eter-*

The Contents.

Chap.	page.
II. <i>A better way then the former, which the Romans followed, to Eternitie</i>	71
III. <i>That the way of Eternitie is diligently and carefully to be sought after</i>	85

The fourth Consideration.

How holy David meditated upon Eternity, & how we should imitate him 97

I. <i>Divers Admonitions to think upon Eternitie</i>	103
II. <i>That Eternitie transcends all numbers of Arithmetick</i>	106
III. <i>what effect and fruit the consideration of Eternitie bringeth forth</i>	114

The fifth Consideration.

How others, even wicked men themselves have meditated upon Eternitie 123

I. <i>The comparisons of mans labours and the Spiders one with another</i>	133
II. <i>what is the best question in the world</i>	138
III. <i>How God punisheth here that he may spare hereafter. A strange example</i>	142

The

The Contents.

The sixth Consideration.

How the holy Scripture in many places teacheth us to meditate upon
Eternitie 149

- I. *The answer of the holy Fathers and the Church about this* 152
- II. *Clear testimonies of divine Scripture concerning Eternitie* 169
- III. *This life, in respect of that which is to come, is but as a drop to the Ocean* 176

The seventh Consideration.

How Christians use to paint *Eternitie* 190

- I. *Christ inviting* 195
- II. *Adam lamenting* 197
- III. *The Raven croking* 202

The eighth Consideration.

How Christians ought not onely to look upon the Emblems and Pictures of *Eternitie*, but come home and look within themselves, and seriously meditate upon the thing it self 225

I. *Eter-*

The Contents.

Chap.	page.
I. Eternitie doth not onely cut off all comfort and ease, but even all hope also	232
II. Eternitie is a Sea and a three-head- ed Hydra: It is also a fountain of all joy	237
III. How sweet and precious the taste of Eternitie is	244

The ninth Consideration.

Seven Conclusions about these Consi-
derations of Eternitie 259. 265. 268.
272. 274. 280. 284.

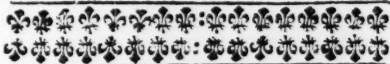
I. The Punishment of Eternall death	299
II. The reward of Eternall life	313
III. The Conclusion of all	331

CONSL

The word of God most high. is the
fountaine of wisedome. & h^{er} wayes
are everlasting commandments. *Lam. 3. 6*



The infant playes with Fate & Nature,
the fool with **ETERNITIE**: but & wise
man shall haue dominion over the starres.



Considerations

upon

E T E R N I T I E.

The first Consideration.

what Eternitie is.



*S*imonides being asked by Cicero
lib. 1.
de Na.
Deor. Hiero King of Sicily, what God was, desired one day to consider upon it: And after one day past, having not yet found it out, desired yet two dayes more to consider further upon it: And after two dayes, he desired three: And to conclude, at length he had no answer to return unto the King but this, That the more he thought upon it, the more still he might: For the further he busied himself in the search thereof, the further he was from finding it. The
B thing

2 The first Considerat.

thing that we are here now to consider upon, is *Eternitie*: And the first question that offers it self unto our consideration is, *what Eternitie is.*

*Lib. 5.
de cons.*

Boetius saith, that it is altogether and at once the intire and perfect possession of a life that never shall have an end. And let no man take it ill, if we say that it cannot be known, and that the more we search into it, the more we lose our selves in the search of it. For how can that be defined which hath no bounds or limits? If any man urge us further, and desire us to shadow it out at least by some, though obscure, description: Our answer is, That it may easier be done by declaring what it is not, rather then what it is; so doth *Plato* concerning God.

*In Ti-
mo.*

what God is, saith he, that I know not: what he is not, that I know. So Augustine Bishop of *Hippo* in his sixty fourth sermon upon the words of our Lord, describeth that true beatitude which is in Heaven, by removing from it the very thought of all evil. *we may more easily find, saith he, what is not there, then what*

upon Eternitie. 3

what is. In heaven there is neither grief, nor sorrow, nor penurie, nor defect, nor disease, nor death, nor any evil. So may we say concerning Eternitie. For whatsoever in this life we either see with our eyes, or let in by our other outward senses, that is not Eternall. For the things that are seen, saith S. Paul, are temporary, but the things which are not seen, are Eternall. Hence every man may say, this my joy, these my pleasures and delights, this treasure, this honour, this stately building, this life of mine, all is Transitory, nothing Eternall. A man can point at nothing which shall not perish and have an end. Indeed the ignorant multitude use to speak after this manner, This structure is for Eternitie, this monument is everlasting. And the impatient man is wont to complain that his pains are without end. But these Eternities are very short, & a man may easily in words comprehend them: Say what thou canst of the true Eternity, thou must needs come farre short of it. So saith Augustine; Thou sayest of Eternitie

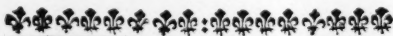
2 cor.
4.18.

In Psal.
63.

4 *The first Considerat.*

In As-
olepis.

whatsoever thou wilt : But therefore thou sayest whatsoever thou wilt, because thou canst not say all, say what thou wilt : But therefore thou must needs say something, that still thou mayest have something to think which thou canst not say. Trismegistus saith, That the soul is the *Horizon of Time and Eternitie* : For, in that it is immortall, it is partaker of *Eternitie* : and in that it is infused by God into the body, it is partaker of *Time*. But before we proceed any further, for orders sake let us see what men of former times, *Romans, Grecians, Egyptians*, and others have thought of *Eternity*. For they acknowledged it for certain, and represented it divers wayes.



CHAP. I.

What men of former times have thought of Eternitie, and how they have represented it.

First of all, they have represented *Eternitie* by a *Ring*, or a *Circle*, which hath neither beginning nor ending,

ending, which is proper onely to Gods Eternitie. Seeing therefore that God is Eternall, and his duration is properly called Eternitie, the Egyptians used to signifie God by a Circle. And the Persians thought they honoured God most, when going up to the top of the highest tower, they called him the Circle of heaven. And it was a custome amongst the Turks (as Pierius teacheth at large) to cry out every morning from an high tower, God alwayes was, and alwayes will be; and then to salute their Mahomet. The Saracens also used to call God a Circle. Mercurius Trismegistus, whom I named before, the most memorable amongst Philosophers, (who wrote more books then any mortall man beside, if we may believe Seleucus, and Menecus) said that God was an intellectuall sphere whose centre is every where, and circumference no where: because Gods Majestie and immensitie are terminated no where. For this cause the Ancients built unto their Gods, Temples for figure round. So Numa

6 The first Considerat.

Pompilius is said to have consecrated to *Veſta* a round Temple at *Rome*. So *Augustus Cæſar* in the name of *Agrippa* dedicated to all the gods a round Temple, and called it *Pantheon*. Hereupon *Pythagoras*, to shew Gods Eternitie, reached his scholars to worship him, turning their bodies round about. And there was a statute made by *Numa*, (as *Briffonius* witneſſeth) That they which were about to worship God, should turn themselves round. Therefore God is, according to the Ancients, a Circle, but a Circle without a Peripherie or circumference, whose Centre is every where: because God is the beginning and end of all things. Whereupon *Job* most justly cries out, Behold God is great, and we know him not, neither can the number of his yeares be searched out.

Job 36.
26.

Again, they have represented Eternitie by a Sphere and a Globe. Therefore *Fauſtina* the Empreſſe had money ſtampt after this figure and ſuperſcription; There was a Globe on which the Empreſſe ſat ſtretching forth one hand, & holding

ing in the other a *sceptre* with this inscription, ETERNITIE. Hence it was that many of the Ancients thought the world to be *Eternall*, because it was *Round*: whom S. *Basil* answers very fitly, *Let the world be a Circle; but the beginning of the Circle is the Centre.*

In the third place they have represented *Eternitie* by a *Seat*: by which is signified *Eternall rest*. The *Nasamones*, a certain people of *Africa*, for the most part did not onely breathe out their last sitting upon a seat, but also desired to be buried after that position, as having then attained to *Eternitie*, and a long cessation from all their labours: As in many places at this day Kings and Emperours are found sitting in vaults under-earth, in silence and mournfull majestic. And it was usuall with the *Romans* to support with such like the molten statues of their deceased Emperours, as having then the fruition of *Eternity*. Some there are that thus reason with themselves oftentimes: Behold, I have been a long time held and op-

6 The first Considerat.

Pompilius is said to have consecrated to *Vesta* a round Temple at *Rome*. So *Augustus Cesar* in the name of *Agrippa* dedicated to all the gods a round Temple, and called it *Pantheon*. Hereupon *Pythagoras*, to shew Gods Eternitie, taught his scholars to worship him, turning their bodies round about. And there was a statute made by *Numa*, (as *Brissonus* witnesseth) That they which were about to worship God, should turn themselves round. Therefore God is, according to the Ancients, a Circle, but a Circle without a Peripherie or circumference, whose Centre is every where: because God is the beginning and end of all things. Whereupon *Job* most justly cries out, Behold God is great, and we know him not, neither can the number of his yeares be searched out.

Job 36.
26.

Again, they have represented Eternitie by a Sphere and a Globe. Therefore *Faustina* the Empresse had money stampd after this figure and superscription; There was a Globe on which the Empresse sat stretching forth one hand, & holding

ing in the other a *sceptre* with this inscription, ETERNITIE. Hence it was that many of the Ancients thought the world to be *Eternall*, because it was *Round*: whom S. *Basil* answers very fitly, *Let the world be a Circle; but the beginning of the Circle is the Centre.*

In the third place they have represented *Eternitie* by a *Seat*: by which is signified *Eternall rest*. The *Nasamones*, a certain people of *Africa*, for the most part did not onely breathe out their last sitting upon a seat, but also desired to be buried after that position, as having then attained to *Eternitie*, and a long cessation from all their labours: As in many places at this day Kings and Emperours are found sitting in vaults under earth, in silence and mournfull majestie. And it was usuall with the *Romans* to support with such like the molten statues of their deceased Emperours, as having then the fruition of *Eternity*. Some there are that thus reason with themselves oftentimes: Behold, I have been a long time held and op-

8 *The first Considerat.*

pressed with cares and labours : But now why do I not take some respite ? why do I not make some pause ? why do I not rest from my labours ? I have laboured long enough : let others labour as much as I have done ; for my part I'll rest now, and take mine ease. So they set up their seats, and promise unto themselves dayes of rest: But (alas!) they are of no long continuance. They set up their seats, and embrace their ease ; but neither in due time nor place. Oh ! how truly and devoutly doth that golden book of the imitation of Christ, give us a pull by the eare, in these words, *Dispose and order all things according to thine own will, and the lust of thine own eyes, and yet thou shalt never find, but thou shalt alwayes suffer one thing or other, either willingly or by constraint, and so thou shalt alwayes find a crosse.* The whole life of Christ was a Crosse, and Martyrdome : and dost thou seek rest and pleasure ? Therefore we must set up our seat in heaven, and not here, for here amongst so many

Kemp's
lib. 1.
6. 12.

many troubles it can never stand quiet; and though all other things should spare it, yet death at length will overturn it. There is no true rest to be hoped for, but that which is *Eternall*. But if there be any rest in this life, this is it, For a man to commit himself, and all that is his to the will of God, to put his whole trust and confidence in him, and to account all other things beside, but vain. So are we taught in *Ecclesiasticus*; *Trust in God, and abide in thy place.* Without this rest of the soul all other things are mere troubles, a mere sea of tempestuous waves, and the very presence of hell. But I return to the Ancients.

Ecclesi.
11.21.

In the fourth place they have represented *Eternitie* by the *Swanne* and the *Moon*. The *sunne* reviveth every day, although it seems every day to die, and to be buried. It alwayes riseth again, although every night it setteth. The *Moon* also hath her increase after every wane. *Catullus* hath pretty verses to this purpose:

In Hen-
decaht.

B S

The

10 *The first Considerat.*

*The Sunne doth set ; the sunne doth rise
again.*

*The day doth close ; the day doth break
again.*

*Once set our Sunne, again it riseth ne-
ver :*

*Once close our day of life, it's night for
ever.*

In hell there is *Eternall night*, but without sleep. There they sleep not, because they slept here, where they should have watched : there they watch, because here they slept in their sinnes ; indeed not long, but longer they would if they could, yea *Eternally*. But it is farre otherwise with those that are in Heaven : For a perpetua'll light shall shine forth to the Saints, and Eternitie of time : there, is rest ; there, is pleasure after long labours and watchings.

In the fifth place they have represented *Eternitie* by the *Basilisk*. The *Basilisk* is the most venomous of all creatures, and it alone of all others (as *Horus Niliacus* saith) cannot be killed by humane force ; yea it is so virulent, that it killeth herbs with the very breath of it ,
that

that it puts to flight all other creatures with the hissing of it, and that it makes all birds suddenly silent upon the first presence of it. *Alianus* reports that in the desert of *Africa* a certain beast fell down being tired, and that the Serpents came together as it were to a feast, to devour the carcase, and that they presently ran all away and hid themselves in the sand upon the sight of the *Basilisk*. *Eternitie*, whether of joy or of torment, cannot be shortened or diminished, much lesse taken away or avoided. Neither is it strange, if it affright all that are in their right wits, with the very thought of it. Infinite are the windings of this *Basilisk*; unmeasurable and untwinable are the *Orbs* and *Circuits* of it. Oh Dragon to be trembled at! Let us divert a little to our selves. It comes to passe sometimes when a man descends into himself, and rips up his conscience by confession, that he finds many Serpents nests, and whole broods of vipers, and thereupon much marvelleth in himself, saying, Whence

12 *The first Considerat.*

is there so much venom in my breast? Whence are so many fat Snakes, so many grievous and deadly sinnes? Whence is there so great an host of Lizards? whence so many filthy and lustfull cogitations? I am afraid my self at such a numerous and pestilent brood. But marvell not; we shall easily shew thee the cause thereof. A moyst and a rude place is very apt to breed Serpents. Lo then, there is a double cause, The moysture of the place, and the negligence of them that should look to it. So it is in the soul of man: If we spend all our care upon our body, handling it delicately, feeding it daintily, pampering it with feasts, and effeminating it with pleasures: it must needs be confessed that the soul the inhabitant thereof hath her dwelling in a moist place. Adde hither slothfulness, and neglect of divine duties: Let no care be had at all of salvation; so the body be sound, and it goeth well with it, let no regard be had what happens to the soul: Let confession of sinnes be seldome made unto God, and
when

when it is, but in a negligent manner: what marvel then, if a multitude of Serpents and poysonous vermine breed there? But (O good Christian brother) let the *Basilisk* enter into thy breast, that is, the cogitation of *Eternitie*, and thou shalt presently perceive that these venomous beasts will soon vanish away. Thou confellest that thy heart doth abound with these snakes: It is a signe therefore thou seldome thinkest upon *Eternitie*. Amend therefore, and now at length begin to think upon this with thy self, *That which delighteth is but Momentany, but that which tormenteth is Eternal.*

In the sixth place, they have represented *Eternitie* after this manner. There is a *vast den*, full of horror: round about which a *Serpent* winds it self, and in the winding bites it self by the tail. At the right hand of the den stands a *young man* of a beautifull and pleasant countenance, holding in his right hand a *bow* and *two arrows*, and in his left hand an *Harp*. In the very entrance

14 *The first Considerat.*

trance of the den sits an *Old man* opposite, and having his eyes very intent upon his *Table-book*; according as the celestiaall globe by its motion, or the young man standing by, dictates unto him, so he writes. At the left hand of the denne sits a *grave matrone*, gray-headed, and having her eyes alwayes busied. At the mouth of the denne there are *four* stairs, each higher then other: The first is of *Iron*, the second of *Brasse*, the third of *Silver*, and the fourth of *Gold*: On these are little children running up and down and playing, and never feare the danger of falling. This is the *Picture*: The meaning is this. The *Denne* signifies the incomprehensibilitie of *Eternitie*: The *Serpent* that twines it self about it, *Time*: The *Young man*, *God*; in whose hand is *Heaven*, *Earth*, and *Hell*. On *Earth* and in *Hell* are the *Arrows* of the Lord fastened; but in *Heaven* there is nothing but *Joy* and the sounding of the *Harp*. The *Old man* is *Fate*, or rather, That which God hath decreed from all *Eternitie*: The *Matrone*,

trone, *Nature* : The *Stairs*, distinct *Times* and *Ages* : The *Children* running up and down the stairs, do signifie things created , especially *Man*, who is sporting in matters of *Salvation*, and playing and jesting in the very entrance of *Eternitie*. Alack ! Alack ! O mortall men, we have played too long amidst these dangers: we are very near unto *Eternitie*, even in the very entrance of it, whilest we live : Let but death lightly touch us, and we are presently swallowed up of *Eternitie*. Death need not use any great power, or fight long against us : we are thrown down headlong in a moment, and tumble down these stairs into the *Ocean* of *Eternitie*. Bethink your selves well, you that play upon these stairs, and think upon any thing rather then upon *Eternitie* ; It may be *to day* or *to morrow* you may be translated from *Time* to *Eternitie*.

CHAP. II.

*The secret sense and meaning of
Scripture is unfolded.*

AFTER the Chapter of the Type and Picture of Eternitie, the holy Scripture of divine truth shall not unfirly follow. When *Nebuchadnezzar*, King of *Babylon*, had cast the three Hebrew children into the fiery furnace for refusing to obey his impious command, the flame is said to have ascended nine & fourty cubits above the furnace. A strange thing: but not without a Mystery. What? Did any man accurately measure the height thereof? Did any man ascend and apply unto it a rule, to take the just measure of it? Was it just nine and fourtie cubits, neither more nor lesse? Why not fifty? For we use to number thus; Twenty, thirty, forty, fifty, though the number be somewhat more or lesse. Here in this place there wants but one of fifty. Surely there is a Myserie in it, and some secret meaning. The number of fifty was wont to signifie the year of *Jubilee*.

Jubilee. But the flames in the fiery furnace of hell, although they rage both against body and soul, and infinitely exceed all the torments of this life, yet they shall never extend so farre as the yeare of grace and *Jubilee*. In hell there is no year of *Jubilee*, no pardon, no end of torments. *Now, now* is the time of *Jubilee*, not every hundred or fifty yeares, but every houre, and every moment. *Now* one part of an houre may obtain pardon here, which all *Eternitie* cannot hereafter. *Now* is the time, that in one little and short day we may have more debts forgiven us, then in the fire of hell in all yeares and times to come hereafter.

Let us adde hither another explication of divine Scripture: When the people of God did passe over *Jordan*, the waters which came *Joshua 3.16.* down toward the sea of the plain (which is now called the dead sea) failed, untill there was none left. And in *Ecclesiasticus* it is said, *There is that buyeth much for a little.* *Ecclesi. 10.12.* These two testimonies of Scripture

18 *The first Considerat.*

ture *Galfrid* joyneth together, and thereupon discourseth thus: If *Eternall* bitternesse be due unto thee, and thou maist escape it by tasting of *Temporall*, certainly thou hast redeemed *much for a little*. I confesse, it is a sea indeed in which thou failest, but yet a *dead sea*: And how much art thou bound to give thanks unto God, who, whereas thou hast deserved to be overwhelmed in the salt, roaring, and unnavigable sea, hath of his great mercy towards thee suffered thee rather to sayl in the *dead sea*, (O blessed change!) that so by the *dead sea* thou mayest passe into the *land of the living*! This writer compares all the *adversities* of this life to the *dead sea*, and *Eternall* punishments to the *salt*, and *unnavigable sea*. No man can escape both: He must needs sayl in the one, or in the other. What dost thou, O man? (cries out *S. Chrysostome*) Art thou about to ascend up to heaven, and dost thou ask me whether there be any difficulties by the way? Whatsoever we do, this *dead sea* we must

must passe over : we may, if we will, arrive at the haven of Tranquillitie, and Eternall happinesse. *The word of God most high, is the fountain of wisdom, and her wayes are everlasting commandments.* Through this dead sea there is no other way into the region of the living, but the way of Gods commandments. We have a most clear place of Scripture for it : *If thou wilt enter into life, keep the commandments :* This is the onely way to Eternitie. If a man shall ask a Divine of our time this question, *what is Eternitie ?* His answer will be, It is a Circle running back into it self, whose Centre is *Alwayes*, and Circumference *No where*, that is, which never shall have end. *what is Eternitie ?* It is an Orb every way round, and like it self, in which there is neither beginning nor end. *what is Eternitie ?* It is a wheel,

Ecclesi. 1. 8.

Matth. 19. 17.

Cornelius à Lapide.

A wheel that turns, a wheel that turned
ever :
A wheel that turns, and will leave turning
never.

Voluntar, & voluerit in omne volubilis etiam.

what is Eternitie ? It is a yeare
 con-

20 *The first Considerat.*

continually wheeling about, which returns again to the same point from whence it began, and still wheels about again. *What is Eternitie?* It is an *ever-running fountain*, whither the waters after many turnings flow back again, that they may alwayes flow. *What is Eternitie?* It is an *ever-living spring*, from whence waters continually flow, either the most sweet waters of *Benediction* and blessing, or the most bitter waters of *Malediction* and cursing. *What is Eternitie?* It is a *Labyrinth* which hath innumerable turnings and windings, which alwayes lead them round that enter in, carrying them from turning to turning, and so losing them. *What is Eternitie?* It is a *pit without bot-tome*, whose turnings and revolutions are endlesse. *What is Eternitie?* It is a *Spirall Line*, but without beginning; which hath circles and windings one within another, but without ending. *What is Eternitie?* It is a *Snake bowed back unto it self* orbicularly, holding the tail in the mouth, which in its end doth again

again begin, and never ceaseth to begin. *What is Eternitie ?* It is a duration alwayes present, it is one perpetuall day, which is not divided into that which is past, and that which is to come. *What is Eternitie ?* It is an age of ages, as *Dionysius* saith, never expiring, but alwayes like it self, without changing. *What is Eternitie ?* It is a beginning without beginning, middle, or end. It is a beginning continuing, never ending, alwayes beginning : In which the blessed alwayes begin a blessed life, and alwayes abound with new pleasures : in which the damned alwayes die, and after all death and struggling with death, alwayes begin again to die and struggle with death. As long as God shall be God, so long shall the blessed be blessed, so long shall they reigne and triumph : so long shall the damned also frie in hell, and yelling crie, *We are tormented in this flame*, being still to be tormented and tortured for ever.

CHAP. III.

*Why the place of Eternitie is
called a Mansion.*

JOHN, *Patriarch of Alexandria*,
a very devout and godly man, was
often wont to go to visit the sick, and
took with him for his companion
Troilus a Bishop, which had more
care of his money, then of the sick.
The *Patriarch* whispered him in
the ear and said, I pray thee, bro-
ther, let us help the friends of
Christ: whereupon *Troilus* like a
crafty companion concealing the
disease of his mind, to wit, his cove-
tousness, bad his servants give to the
poore, all the money which at that
time he had about him to buy other
things withall. Not long after it
happened that he fell into a Fever
which his covetousnesse had caused:
whereof the *Patriarch* of *Alexan-
dria* hearing, and easily guesling at
the cause of his disease, went to visit
him, and carried with him as much
silver, as he had not long before
given to the sick: and after a little
conference had with him, he said
thus,

thus, I did but jest with thee the other day, when I wished thee to bestow something to the relief of the sick; and it was because my servant had no money about him. But behold here, in good earnest I restore unto thee the money which thou laidst out for my sake, and I thank thee for it. When *Troilus* saw the money told, his fever began to leave him, and his heat to abate, and in every part he found himself much better: whereupon finding himself gather strength, he rose up to dinner, and sat down at Table. About noon-tide when dinner was ended, and the Table removed, he went to sleep, and sweetly took his ease, and dreamed that he saw a very stately edifice, and in the *fronspice* thereof over the gate, this inscription, *Mansio Aeterna & Requies Troili Episcopi*: In English thus, *The Eternall Mansion and Resting-place of Bishop Troilus*. He was very much delighted with this dream. But not long after he had another vision that troubled him. For there came one with a company

24 *The first Considerat.*

pany of workmen, and gave them a strict charge, saying, Take away that inscription, and put this in the place thereof, *Mansio Aeterna & Requies Joannis Archiepiscopi Alexandriae, empti libris triginta argenti*: In English thus, *The Eternall Mansion and Resting-place of John Archbishop of Alexandria, which he bought for thirty pounds*. With this vision he was very much affrighted: but he made a very good use of it. For presently, of an hard and covetous man, he became liberall and charitable, especially to such as were in need. So much did the very dream of an *Eternall Mansion* prevail with him.

But oh ye rather blessed mansions, and therefore blessed, because *Eternall*! Oh, how exceedingly doth Christ desire that we should loath and forsake these our tabernacles, and ruinous houses, and with earnest desire make haste unto those *Eternall Mansions*! In my Fathers house, saith he, are many *Mansions*. No man is kept back from thence but by himself. The place

upon Eternitie. 25

excludes no man : for it is
ling large. Time shuts out
in : for there is a Mansion,
at *Mansion* is *Eternall*.

A prayer.

Eternall and mercifull God,
O Eternall Truth, O true
O beloved Eternitie ; So cure
ndnesse, that by these present
rt sorrows we may be brought
v, and so escape the future,
s, and Eternall punishments.
us and teach us so to possesse
perishing and Temporall,
nally we lose not the things
are Eternall. Teach us so to
for our sinnes committed, that
v escape Eternall punishments.
us so to behave our selves in
se of our pilgrimage, that we
shut out of the Eternal Mansi-
each us so to make our progress
way, that at length we may be
ed into our Countrey.

C

THE

24 The first Considerat

pany of workmen, and gave t
strict charge, saying, Take
that inscription, and put this
place thereof, *Mansio Ater.*
Requies Joannis Archiepiscop
xandriae, empta libris trigin
genti: In English thus, *The*
nall Mansion and Resting-pl
John Archbishop of Alexandria.
he bought for thirty pounds.
this vision he was very mu
frighted: but he made a very
use of it. For presently, of an
and covetous man, he becar
berall and charitable, especia
such as were in need. So muc
the very dream of an *Et*
Mansion prevail with him.

But oh ye rather blessed m
ons, and therefore ble^ssed, be
Eternall! Oh, how exceedi
doth Christ desire that we sh
loath and forsake these our ta
nacles, and ruinous houses,
with earnest desire make h
unto those *Eternall Mansions*!
my Fathers house, saith he, *are n*
Mansions. No man is kept b
from thence but by himself.

place excludes no man: for it is exceeding large. Time shuts out no man: for there is a Mansion, and that *Mansion* is *Eternall*.

A prayer.

O Eternall and mercifull God,
O Eternall Truth, O true
Love, O beloved Eternitie; So cure
our blindnesse, that by these present
and short sorrows we may be brought
to know, and so escape the future,
horrible, and Eternall punishments.
Direct us and teach us so to possesse
things perishing and Temporall,
that finally we lose not the things
which are Eternall. Teach us so to
lament for our sinnes committed, that
we may escape Eternall punishments.
Teach us so to behave our selves in
the house of our pilgrimage, that we
be not shut out of the Eternal Mansi-
ons. Teach us so to make our progress
in the way, that at length we may be
received into our Countrey.

The perpetuall hills doe bowe, His
wayes are everlasting. *Habar: 3.0.*



*The Salamander, the Basillife, the Phoenix,
the golden ring, the fiery mountain may
here upon earth put us in minde of ETER-
NITY: but onely blessed ETERNITYE
can make us eternall in heaven.*



THE SECOND CONSIDERATION

Upon
ETERNITIE.

*In what things Nature repre-
sents Eternitie.*

TH E Idolaters themselves therefore have acknowledged an *Eternitie*, such as it was, and have described it also by certain signes: For God hath manifested it unto them, *so that they are without excuse.* How much dearer therefore, and in what great esteem ought the consideration thereof to be amongst all Christians, to whom *Eternitie* is better represented, and in a more lively manner! Therefore thou art *inexcusable*, O man, *whosoever thou art*, that being often put in mind of *Eternitie*, dost as often let it slip

Rom.
1.20.

Rom.
2.13.

28 *The second Considerat.*

out of thy memory. Thou hast often in thy sight and before thine eyes, *Rings and Circles, Spheres and Globes, Sunne and Moon* : If thou lookest upon any of these, they will put thee in mind of *Eternitie*. Nature her self like a good mother hath exposed them to publick view, that when we see them, or heare of them, we might be invited to meditate upon *Eternitie*.

Solinus reports that there is a stone in *Arcadia* called *Asbestos*, which being once set on fire doth continually burn : wherefore in times past they were wont in Temples and Sepulchres to make lamps of it : of which *S. Augustine* maketh mention. I adde that *Pliny, Volaterranus, Dioscorides*, and many others tell strange wonders of a certain kind of *Line*, or *Flax*, which is called by divers names: For some call it *Linum Asbestinum*, others *Carystium*, others *Indicum*, and others *Linum vivum*.

This is not only not consumed by fire, but also is purged and cleansed : wherefore the dead bodies of kings here-

*Lib. 21.
de Civit.
cap. 5.*

heretofore, when they were to be put into the fire and to be burned, used to be wrapped about with a Linen cloth made thereof, to keep their ashes from confusion, and to distinguish them from others. Of such Flax *Nero* had a towel, which he esteemed of more price then gold and precious stones. Behold, *Nature* her self like a *Mistresse* and Guide leadeth thee by the hand, and pointeth thee to a thing which the fire hath no power to consume. So shall all the damned burn, but never shall burn out: They shall alwayes burn, but never be consumed: They shall seek for death in the flames, but shall not find it. Therefore justly doth one cry out, *Oh wo Eternall, that never shall have end! Oh end without end! Oh death more grievous then all death, Alwayes to die and never to be quite dead!* So saith divine *Isaiah*, Their fire never shall be quenched: And the Angel in the *Revelation*, They shall desire to die: and death shall flee from them.

In Ha
relog.
sapient.

Isai. 66.
24.

Revel.
9.6.

That the *Salamander* for a little

30 *The second Considerat.*

time can indure, and live in the fire, beside *Aristotle*, *Plinie*, *Galen*, *Aelian*, *Dioscorides*, *S. Augustine* also himself believed. This creature is very cold, and is generated of showers : The sunne and drought are death to it : Therefore, according to *Plinie*, it indures in the flame like ice. Of the skin thereof lights are made for perpetuall burning lamps. God, who made the *Salamander* of Earth and Clay, hath of his goodness formed man, though of the same matter, yet of a more excellent and noble nature. He hath made him a little lower then the *Angels*. He hath assigned unto him after this life the fellowship of the same Kingdome with the *Angels*. But man being in honour had no understanding, and was compared unto the beasts that perish. By his own malice he made himself such a *Salamander*, that must alwayes live, or alwayes die in *Eternall* flames. In those fiery prisons of Hell all things are *Eternall*; but these six things especially.

Psal.
85.

Psal
49.20.

CHAP.

CHAP. I.

*What things are Eternall
in Hell.*

THe damned himself is Eternall, 1.
and dieth not. No man can
make an end of himself, or another.
They shall seek death, and shall not *Revel.*
find it. Yea the very desire of death, 9.6.
in as much as their desire cannot be
satisfied, shall greatly increase their
torment.

The prison it self is Eternall: It 2.
can never fall to ruine, it can never
be broken down, it can never be
dugged through. It is barred up
with rocks and mountains: The
locks and barres are so firm and
strong, that none can get out. If
any of the damned should by Gods
permission before the day of judge-
ment come out from thence, yet
still he should carry an Hell a-
bout him, and never be free from
torment.

The fire there is Eternall. Christ 3.
himself in *Matthew* saith as much *Math.*
expressely; Depart from me ye 25.41.
cursed into everlasting fire, or fire

32 The second Considerat.

Eternall. Dost thou heare this word, *Eternall* ? The anger of the Lord doth kindle this fire, and it shall never be put out. To this beareth *Isaiah* witnesse, saying, *The breath of the Lord like a stream of brimstone doth kindle it, it shall burn night and day, and shall not be quenched, the smoke thereof shall ascend up for ever and ever. Eternall punishment and Eternall life are Relates, as S. Augustine speaketh; and Relates are of like continuance: To say therefore, That Eternall life shall be without end, and Eternall punishment shall have an end, is very absurd. Who therefore will deferre his conversion?*

Isaiah
30.33.
Isaiah
66.24.
Revel.
14.11.

Lib. 12.
De civ.
23.

4.

Isaiah
66.24.

As the things mentioned before are *Eternall*, so is the *Worm*, and conscience tormented with deep despair for the life past. *Their worm shall not die* : So prophesieth *Isaiah*. The Poets of old translated this out of Holy writ into their fables : For what is that *Tityus* of whom *Virgil* feigneth, That a flying *Vultur* every day gnaws and tears his *Liver*, which is every night

night again repaired and made up,
that every day the *Vultur* may have
more prey to gnaw upon? What
is the *Vultur*, but the *worm* we
speak of? And what is the *Liver*,
but the *Conscience* alwayes gnawen
and tormented?

To this *Eternitie* of Hell be-
longeth also the *last sentence*, and
the *last decree* pronounced by
Christ the Judge; A decree (Alas!)
irrevocable, immutable, *Eternall*.
There is no *Appealing* from it; If
the sentence be once pronounced
by the mouth of this Judge, it
stands irrevocable for all *Eternitie*.
In Hell there is no redemption,
not any, no not any; but *Eternall*
desperation. The bloud of Christ
when it was newly poured out on
the mount of *Golgotha*, though of
infinite efficacy for satisfaction,
yet reached not unto the damned.
If the yoke of the Lord, saith Saint
Bernard, be a yoke of Repentance, *Bernard.*
you think that in it self it is not
sweet: But this you must know,
That it is most sweet, if it be com-
pared with that fire of which it is
C 5 said,

34 *The second Considerat.*

Matth. said, Depart from me ye cursed into
25.41. everlasting fire.

6. The Punishment or Pain of losse also, as they call it, is *Eternall*, being the privation of the sight of God for ever, which together with all the other torments of the damned shall never have end: because there can be no place for satisfaction. For although these torments shall continue infinite millions of yeares, yet there shall not one day, no nor one houre, no nor so much as a moment of rest and respite be granted. There shall be vicissitude and variety of torments, but to their greater pain and grief. Christ often foretold it by *Matthew* in plain words, *The children of the kingdome shall be cast out into utter darknesse; there shall be weeping and gnashing of teeth: weeping, for heat; and gnashing of teeth, for cold.* How then can man be so forgetfull of himself and God? How can he so degenerate into a beast? Yea rather how can he become like a rock, or a stone, so senselesse, as when he shall think
upon

Matth.
8.12.

upon the unsufferable and unutterable torments of Hell, which never shall have end, then not to fear and tremble, and say with himself thus, I am for certain in the way to *Eternitie*, and I know not how soon I may come to my journeyes end: I sit on the stairs of *Eternity*, and every little thrust is ready to plunge me into the bottomlesse pit? But if it seem so grievous and intolerable for a man to lie, though but for one night, on a soft feather-bed, and never sleep or close his eyes, but to sigh and grone for pain in his head, or any other member, for the tooth-ach or for the stone: If the night seems long, and the day a great way off, and the sunne to slack his coming: And yet, as I said, he lies upon a good feather-bed, and if he will have but a little patience, he may hope to find ease in the day, and help from the Physician: Alack! Alack! How intolerable shall it be, to lie night and day in the fire, for a thousand, and a thousand, and again, I say, a thousand yeares!

How

36 *The second Considerat.*

How intolerable shall it be, there to watch, to hunger, to thirst, to burn, to be tormented extremely in every part, and not to hope for any rest, or so much as a drop of cold water ; but to be alwayes in despair, and so to frie and to be tortured for infinite millions of ages, and to be so farre from finding any end, as never to be able to hope for any end ! There, saith *Thomas*, one houres punishment shall be more grievous, then an hundred yeares here in the most bitter punishment that can be. There is no rest, no consolation to the damned.

*De
Christ.
imitat.
lib. 1.
c. 24.*

*Psal. 6.
1.*

*Psal.
33. 7.*

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Remember not the sinnes of my youth, nor my transgressions. Unlesse thou wilt have mercy, O God, I must needs perish.

CHAP.

CHAP. II.

Why Hell is Eternall.

Here ariseth a question which is worthy to be known of all men, How it can be, that God, who is good and mercifull, and whose mercy is over all his works, should notwithstanding punish even one mortall sinne, committed, it may be, in a moment, and in thought onely; how he should punish such a sinne, I say, for all *Eternitie*, and so punish it, that it shall deserve still alwayes to be punished, and though millions of yeares be passed, yet it shall never be said, This sinne hath been sufficiently punished, it is enough, he hath made satisfaction for the wicked thought by which he hath offended God.

What then? Hath God for one sinne, and that in thought onely, decreed the punishment of everlasting fire? What equalitie is there in this, for a *momentany* sinne, to appoint an *Eternall* punishment?

Why doth blessed *David* crie out,
O give thanks unto the Lord; for
he

Psal.
106.1.
107.1.
118.1.
136.1.

38 *The second Considerat.*

he is good, and his mercy endureth for ever? and why doth he repeat it twenty seven times, if God be so severe? To this S. *Augustine*, *Gregory*, *Thomas Aquinas*, and others answer, That in every mortall sinne the offence of its own nature is infinite, because it is an injury against the infinite majesty of God. Again, He that dieth guilty of a mortall sinne without repentance, doth as much as if he should sin *Eternally*: For if he might live *Eternally*, he would sinne *Eternally*: He hath not lost a will to sinne, but live in which to sinne, still being ready to sinne, if he might live still: So he doth not cease to sinne, but doth cease to live. Further it is to be considered, That a damned person can never make satisfaction, though he should pay never so much: For being an enemy, and not in favour with God, his payment is not worthy acceptation; seeing that he himself is not accepted with him. Neither indeed, to speak truly, can he be said to pay any thing: because he doth nothing, but suffers onely punishment.

punishment, and that against his will. We will make the matter yet more plain by a familiar example. Suppose a man should borrow of his neighbour a thousand crowns, and for the use thereof make over the rent of his house unto him for ever : It may be in twenty years he may thus repay the summe of money borrowed : But what then ? Is he fully discharged of all the debt ? Doth there remain nothing to be paid ? The principall remains still as due to be paid, as if there had been nothing at all paid. For this is the nature of such lones, that although the yearly use be paid, still the principall remains intire, and due to be paid. So it is with the damned : For although they should pay never so much, yet they can never get out of debt. They are debtors still, and ever shall be. *The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.* *Suetonius* reports of *Tiberius Cesar*, that being petitioned unto by a certain offender to hasten

Isa. 2.

31.

Suet.

lib. 3.

cap. 6.

40 *The ninth Considerat.*

hasten his punishment, and to grant him a speedy dispatch, he made him this answer, *Nondum tecum in gratiam redii*, Stay Sir, You and I are not yet friends. Christ is a most just Judge, no Tyrant, no Tiberius: And yet if one of the damned after a thousand yeares burning in Hell, should begge and intreat for a speedy death, he would answer after the same manner, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after a thousand yeares more he should ask the same thing, he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after an hundred thousand yeares yet more, yea millions of yeares, he should ask again, again he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. The time was, I offered to be thy friend; but thou wouldst not: yea thy father; but thou wouldst not. I offered thee my grace a thousand and a thousand times; but thou reject-
edst

edst it. This I knew right well,
and I held my peace, and further
expected, forty, fifty, sixty yeares,
to see if thou wouldst change thy
mind, and course of life : But there
followed no serious or true repen-
tance. *Thou hast set at nought all* Prov.
my counsell, and wouldst none of 1.25.
my reproof. Thou hast hated instru- Psal.
ction, and hast cast my words behind 10.17.
thee. Eat therefore the fruit of
thine own wayes, and be filled
with thine own counsels. *I will* Prov.
laugh at thy destruction for ever : 1.26.
neither shall my justice after infi-
nite ages give thee any answer but
this, *Nondum tecum in gratiam ve-*
di, Stay, You and I are not yet
friends. O God which art in heaven!
O sinne which throwest men head-
long into hell, the hell of torments,
and into the bottomless pit of Eter-
nall pain ! But *righteous art thou, O* Psal.
Lord, & upright are thy judgements. 119.
Just and right it is, that he which 137.
would not by repentance accept of
mercy when it was offered, should
by punishment be tormented, and
have justice without mercy for ever.

42 *The second Considerat.*

CHAP. III.

*Other motives to the consideration of
Eternitie drawn from Nature.*

BUt I return to the school of Nature to consider further upon *Eternitie*. There are found *hot Baths* in certain mountains and rocks, whose waters in running make such a noise and murmuring, that the diseased persons that resort thither for cure, if at their entrance into the *Bath* they do but imagine they heare musically instruments and an Harmonious consort, they have their eares so dulled with the continuall noise thereof, that the Musick which at first was sweet unto them, becomes at length, by their imagination working upon it, very loathsome, and a torment unto them: But if they imagine they heare a drum, or any other loud sounding instrument, they at length grow almost mad with the noise thereof daily molesting and troubling them. From hence also we are led, as it were by the hand, to the consideration of *Eternitie*. The
weep-

weeping and wailing, yelling and crying which is heard at the first entrance of Hells mouth under those infernall mountains shall never cease, but shall torment the damned without end, and be no whit mitigated by time and long-sufferance. But on the contrary the blessed in Heaven shall without wearinesse heare the *Thrice Holy* sung, *Holy, Holy, Holy*; yea and the more they heare it, the more they shall be delighted with the sound thereof. Christ in his conference with the woman of *Samaria* makes often mention of *Eternitie*, and life everlasting. *Whosoever drinketh* ^{John} *of the water that I shall give him,* ^{4. 14.} *shall never thirst*: But the water that I shall give him, shall be in him a well of water, springing up unto everlasting life. I would we did thirst with the woman of *Samaria* after those waters, and earnestly pray for them: O Lord, give ^{John} *me of this water, that I thirst not.* ^{4. 15.} Give me, O Christ, though but a drop of this water, that is, *some* thirst and desire after *Eternall* life.

In

44 *The second Considerat.*

In the yeare after the Nativitie of our Lord fourscore and one (as *Suetonius*, *Dion*, and *Plinius Secundus* tell at large) on the first day of *November*, about seven of the clock, at the Mountain *Vesuvius* in *Campania* there was an horrible eruption of fire, before which there went an unusuall drought, and grievous earthquakes. There was also heard noise under earth, as if it had been thunder. The sea roared and made a noise; the heaven thundred as if mountains had in conflict met together; great stones were seen to fall; the aire was filled with smoke and fire mixed together; the Sunne did hide his head. Whereupon it was thought by many that the world was almost at an end, and that the last day was come wherein all should be consumed with fire: For there was such abundance of ashes scattered up and down over land and sea, and in the air, that there was much hurt done amongst men and cattel, and in the fields, that fish and fowl were destroyed, that two c

ties, the name of the one was *Herculanum*, and the name of the other *Pompeii*, were utterly ruined. These and such other *Caverns* in the earth, with *Precipices*, and fiery mountains alwayes flaming, but never going out, are live'y examples given us by God, to put us in mind of the fire of hell, in which the bodies of the cursed shall be alwayes burning, but never be burnt out. Concerning this you may reade *Tertullian*, *Minutius*, and *Pacian*. See, O man, how providently even Nature her self doth go before thee, and as it were leade thee by the hand to the contemplation of *Eternitie*.

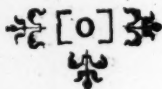
Tertul.
Apoc.
c. 48.
Minut.
in Or.
Pacian.
De peni-
tentiis &
confess.

To conclude, This *Time* of ours carrieth with it some sign and print of *Eternitie*. Nature fain would have us learn the thing signified by the signe, and take a scantling of *Eternitie* by the little module and measure of time. It is the saying of Saint *Augustine*, This is the difference between things *Temporall* and *Eternall*: We love things *Temporall* more before we have

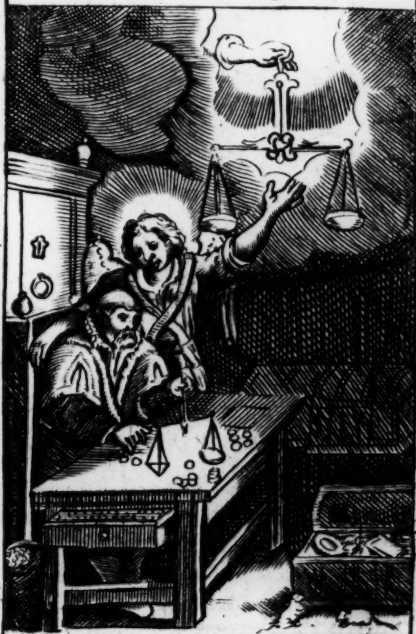
In Sent.
sen. 270.

46 *The second Consider. &c.*

have them, and esteem them not so much when we have them : For the soul cannot be satisfied but with true and secure *Eternitie*, and joy which is *Eternall* and incorruptible. But things *Eternall*, when they are actually *possessed*, are much more loved, then before when they were onely desired, and hoped for : For neither could *Faith* believe, nor *Hope* expect, so much as *Charitie* and *Love* shall find when once we shall be admitted to possession. Why then doth not earth seem vile in our eyes, especially when we must ere long forsake it ? And why do we not with ardent desire lift up our eyes to Heaven where we shall inherit a Kingdome, and that *Eternall* ?



Thou art weighed in the balances,
and art found wanting. *Dan. 5. 27*



That man regardeth not ETERNITIE.
who weigheth his money more
accurately than his life

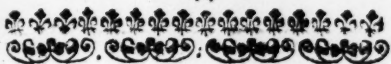
2

C

v

I

or
bu
wh
ma
ma
fa
un
ma
cel
ch
tec
the
lu



THE THIRD CONSIDERATION

upon
ETERNITIE.

*wherein the old Romans principally
placed their Eternitie.*

P*linius Secundus* thought those men happy, which either did things worthy to be wrote, or wrote things worthy to be read; but those men of all most happy, which could do both. So the *Romans* thought they might three manner of wayes eternize their fame, and transmit their names unto posteritie. First they wrote many excellent things; *many* excellent indeed, but *not all*, not all chaste, not all holy: They committed to writing their own blemishes, their dishonest loves, and filthy lusts; But this was no honest or Kings

*Epi β. 2.
ad Tacit.*

48 *The third Considerat.*

Kings high-way to *Eternitie*. How many books have died before their Authours, and according to *Plato*, have been like unto the Gardens of *Adonis*, as soon dead as sprung up! They pleased not long which quickly pleased. But suppose the Books of all the *Romans* should out-live time, and be alwayes extant, and exposed to publick view, yet they should not be able to give life unto their Authours.

Again, the *Romans* did not onely write, but also did many brave works worthy to be recorded by the penne of eloquent and learned men, and these works were of divers kinds. They sought *Eternitie* in many things, but found it in nothing, as we are taught to believe. They were great (we do not deny it) in civill and warlike affairs, at home and abroad; admirable for their skill in Arts and Sciences: Magnificent and profuse in setting forth shews, and bestowing gifts: wonderfull even to astonishment for stately buildings,
Tombe,

Tombes, Vaults, Monuments, and Statues ; as you may guesse by these few particulars which I will briefly run over. *Augustus*, in his own name, and at his own proper charges, set forth Playes and Games foure and twenty times, and at the charge of the common Treasury three and twenty times : And never a one of these cost him under two Millions and five hundred thousand Crowns ; and this so great a summe of money, I say, was all laid out upon one shew. The very meanest and cheapest that ever *Augustus* set forth, came to a Million, two hundred and fifty thousand Crowns.

Nero guilded over the whole Theatre, the Ornaments of the tying house and comical implements he made all of gold ; to these you may adde square pieces of wood or wooden Lots scattered amongst the people, which had for their inscriptions, whole houses, fields, grounds, farms, slaves, servants, beasts, great summes of silver, and many times jewels a great number:

D

T.

50 *The third Considerat.*

To whoscevers lot fell any one of these, he presently received according to the inscription.

The same *Nero* for a Donative to a common souldier commanded to be told two hundred and fifty thousand crowns.

Agrippina Nero's mother caused the like summe of money to be laid upon a Table, thereby secretly reprehending, and labouring to restrain her sons profusenesse. Whereupon *Nero* perceiving that he was toucht, commanded another sum to be added as great as the former, and said thus, *Nesciebã me tam parũ dedisse, I forgot my self in giving so little.*

The same *Nero* entertained at *Rome* for nine moneths together *King Teridates*, and was every day at cost for him twenty thousand Crowns, which came in nine moneths to five millions and fourty thousand Crowns. And at his departure he gave him for a *Viaticum*, or to spend by the way, two millions and an half. What should I tell you of their stately and magnificent buildings?

Cali-

Caligula the Emperour made a bridge over an arm of the Sea, three miles long.

There were Temples in Rome foure hundred twenty foure, most of them very magnificent.

Domitian spent upon the sole gilding of the Capitol seven Millions.

On the stairs of the *Amphitheatre* which were made all of stone, there might sit very conveniently fourscore and seven thousand spectatours; above, there might stand round about twelve thousand; in all fourscore and nineteen thousand.

Beside many others there were twelve publick Baths made by the Emperour, where men might bathe gratis.

In the hot Bathes of *Antoninus* there were of polished stone one thousand and six hundred seats, and there might so many men bathe themselves very conveniently.

In the Bath of *Hetrusous*, as *Plinie* saith, all was of silver, the passages for the water, the lips of

52 *The third Considerat.*

the Bath, and the very floore it self.
But I passe to other things.

At *Rome* there were almost as many Statues as men, of no worse matter then Silver and Gold, beside infinite others of Brasse, Marble, and Ivory.

Domitian had one of Gold in the Capitol, of an hundred pound weight.

Commodus and *Claudius* had also statues of Gold, each of them being of a thousand pound weight. *Claudius* had also in the place at *Rome* called *Rostra* another of Silver. Hereupon there was a certain Officer appointed, who was called the Count of *Rome*, on whom there attended a great many souldiers continually, to guard and look to the great number of statues.

The way which is called *Appia* will exercise a nimble footman five dayes in running it over. It reacheth in length from *Rome* to *Capua*; So broad, that two coaches may meet, and never trouble one another; so solid and firm, as if
it

it were all of one stone, in no place loose or broken up. There were also more wayes like unto this. It is incredible what good Authours do write of their Conduits and Aqueducts.

Claudius the Emperour bestowed about one, seven Millions of Gold and an half, and there were maintained six hundred men with the onely keeping and looking to the waters. These were great works indeed, but the Authours thereof in part deserved reprehension for their immoderate profusenesse. There was at *Rome* one thing that surpassed their stately buildings, but as for name, to say no worse, and to spare your yeares, dishonourable and not fit to be named. They had certain vaults under earth built with arches, you may call them the sinks of the City (they called them *Cloacas*) running with water to carry away all the filth of the City. Of these there were so many, so large, and so long, that you may well reckon them amongst the wonders of the

D 3 world.

34 *The third Considerat.*

world. I need not instance in any more: these which I have named are sufficient. He that is any thing conversant in Histories, or hath heard of the great power and wealth of the *Romans* in former ages, will easily believe my relation: if he will not believe me, let him believe the testimony of *Suetonius*, *Dion Cassius*, *Plinie*, *Livie*, and others that have wrote of the *Romane* monuments.

These things which I have reckoned up are very laudable in themselves. But they governed their common-wealth so prudently, that in warre for the most part they were unconquerable, for Arts and Sciences excellent, for virtue illustrious; in so much that *Cyneas* an Ambassadour sent from *Pyrrius*, a very eloquent and intelligent man, when he had all in vain solicited the Citie to make a league with his Lord and Master, which league could not stand with the honour of the *Romans*, upon his return told the King, That he thought the Citie to be a Temple, and

and all the *Senatours*, *Kings*. Herein the *Romans* were highly to be commended: but in this they were much overseen (though otherwise very prudent men) in placing their *Eternitie* in such things as neither could give unto them, nor had in themselves *Eternitie*. If the *Romans* had made choice of Saint *Augustine* for their guide in the way to *Eternitie*, he would have shewed them a more certain and readier way. For what saith he? *We do not account those Emperours happy which haue reigned long, or which have often triumphed as Conquerours over their enemies, or which have treasured up much wealth. These things often happen to those that have no right or title to the Kingdome which is Eternall. Who then in Saint Augustines opinion are to be accounted truly happy? Hearken, O ye Emperours, O ye Kings and Princes: You shall in Saint Augustines sense obtain true and Eternall happinesse by the observation of these Rules following.*

*August.
lib. 5. De
ciu. Dei
cap. 24.*

56 *The third Considerat.*

1. First, the Rule of *Justice*. By ruling justly, and hating the very vizard and painted face of Injustice.
2. Secondly, the Rule of *Modesty*. By not being puffed up by the vain applauses, acclamations, and titles of honour, but remembering your selves to be but men.
3. Thirdly, the Rule of the *Fear and Love of God*. By propagating by all means the true worship of God; by subjecting all humane power to his divine Majesty; by serving him in *fear and love*.
4. Fourthly, the *Desire of Heaven*. By setting your love and affection upon the Kingdome which is *Eternall*, where one shall not envie anothers power.
5. Fifthly, the Rule of *Facilitie* and readinesse to forgive. By being swift to forgive, and slow to punish, but when the glory of God and the necessitie of the Commonwealth calleth for it.
6. Sixthly, *Mercy and Liberalitie*. By tempering the severity of the laws by the oyl of mercy, and the

the sweet odour of beneficencie.

Seventhly, *Continency*. By not giving the reins to Luxury, but by bridling your appetites and concupiscences; and the more liberty you have, the lesse abusing it unto licentiousness. 7.

Eighthly, *Moderation of Passions*. 8.
By choosing rather to get the conquest over evil Passions, then by domineering over Nations.

Ninthly, the study of *Humility*, and *Prayer*. By doing all these, not for vain-glory, but for the glory of God, and the attainment of *Eternall felicitie*: And again, by never neglecting that most noble sacrifice of *Humilitie* and *Prayer*. 9.

These Rules or Laws hath Saint *Augustine* fixed upon the double gates of the world, for a glasse fit for Princes to look into. But, O ye *Romans*, how farre have ye gone astray from the way that leadeth unto the Gates whereon these laws are fixed! Not to speak of other things, You have in stead of one and the onely true God brought in innumerable others, to worship

56 *The third Considerat.*

1. First, the Rule of *Justice*. By ruling justly, and hating the very vizard and painted face of Injustice.
2. Secondly, the Rule of *Modesty*. By not being puffed up by the vain applauses, acclamations, and titles of honour, but remembering your selves to be b. t men.
3. Thirdly, the Rule of the *Fear and Love of God*. By propagating by all means the true worship of God; by subjecting all humane power to his divine Majesty; by serving him in *fear and love*.
4. Fourthly, the *Desire of Heaven*. By setting your love and affection upon the Kingdome which is *Eternall*, where one shall not envie anothers power.
5. Fifthly, the Rule of *Facilitie* and readinesse to forgive. By being swift to forgive, and slow to punish, but when the glory of God and the necessitie of the Commonwealth calleth for it.
6. Sixthly, *Mercy and Liberalitie*. By tempering the severity of the laws by the oyl of mercy, and the

the sweet odour of beneficencie.

Seventhly, *Continency*. By not giving the reins to Luxury, but by bridling your appetites and concupiscences; and the more liberty you have, the lesse abusing it unto licentiousnesse. 7.

Eighthly, *Moderation of Passions*. By choosing rather to get the conquest over evil Passions, then by domineering over Nations. 8.

Ninthly, the study of *Humility*, and *Prayer*. By doing all these, not for vain-glory, but for the glory of God, and the attainment of *Eternall felicitie*: And again, by never neglecting that most noble sacrifice of *Humilitie* and *Prayer*. 9.

These Rules or Laws hath Saint *Augustine* fixed upon the double gates of the world, for a glasse fit for Princes to look into. But, O ye *Romans*, how farre have ye gone astray from the way that leadeth unto the Gates whereon these laws are fixed! Not to speak of other things, You have in stead of one and the onely true God brought in innumerable others, to worship

58 *The third Considerat.*

them which are no Gods. For *Rome* seemed to make it a great matter of Religion, To refuse no falsitie ; and when she ruled almost over all nations, To serve and follow the errors of all nations.

But to let these things passe also : How vain and ridiculous a thing is it for them, to leave behind them all their *Eternitie* in Parchments and Papers, in Marble and other stone, in Theatres and Pyramides, in Monuments and Tombs ! What is now become of their *Eternity* which was sometime carved in stone ? The same hath hapned unto *Rome*, which also befell *Jerusalem*. The Disciples pointing at the buildings of the Temple at *Jerusalem*, said unto our Saviour Christ, *Master, see what manner of stones, and what buildings are here.* Whereupon Christ answered and said, *See ye all these buildings ? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.* So there is nothing *Eternall* in this world. And where is now
old

Mark.
13.1.

Matth.
24.2.

old Rome > If this question be demanded; the answer may be this, *Here it was.* Where are they that built it? *They are dead and gone.* There is not so much as their ashes left of them. And ere long we must all go the same way, become like a shadow, return unto dust, and be resolved into nothing. Oh the poore and mean condition of mortall men, even at the greatest! Oh the instabilitie and frailty of the strongest men, even in the prime of all their strength! For what is now become of all those things, or where are they? *They are quite vanished away.* Where is their money, which they heaped up beyond belief? *'Tis scattered abroad.* Where are their stately and lofty buildings? *They are not to be seen.* Such are all things else, though to us they seem never so great, nothing else but a mere shadow and a dream, if they be compared with *Eternitie*, and those things which are *Eternall*. The foundation on which the whole fabrick of vanishing glory is set up, is too weak
and

60 *The third Considerat.*

and mouldering, made but of Clay. Stone and Marble cannot be engraven with Characters and inscriptions of *Eternitie*. Well saith *Lactantius*, *The works of mortall men are mortall*. That there was a *Babylon*, a *Troy*, a *Carthage*, and a *Rome*, we believe: But if we will believe no more then we see, there be scarce any reliques or ruinous parts of them remaining, to perswade us that there were such Cities. So the seven wonders of the world, so *Nero's* golden palace, *Dio- cletian's* hot Baths, *Antoninus* his Bathes, *Severus* his *Septizonium*, *Julius* his *Colossus*, *Pompey's* *Amphitheatre*, have no foot-step or print of them remaining, no, scarce upon record, or registred in books. And how farre have all these come short of *Eternitie*!

CHAP.

CHAP. I.

How farre the Romans have
gone astray from the true
way of Eternitie.

A T Nazareth, in a certain con-
clave called by the name of the
blessed Virgin, there is in one place
mention made of a kingdom, *Of* ^{Life} *which kingdome there shall be no* 1:33.
end. Such was not the kingdome
of *Solomon* : for that lasted but
foure hundred yeares, even to the
Captivitie of *Babylon*. Such was
not the kingdome of the *Romans*,
neither of the *Persians*, nor yet of
the *Grecians*. For where are now
those kingdomes in former times
most flourishing ? where are those
most ancient Monarchies ? How
great was *Nebuchadnezzar* in
Chaldea and *Syria*, and after him
Belshazzar ? From them the Scep-
tre was translated unto the *Medes*
and *Persians*, to *Cyrus* and *Darius*.
Neither continued it there long.
From thence it was translated into
Greece, to *Alexander* surnamed
the Great, King of *Macedon*, for a
long

62 *The third Considerat.*

long time most victorious and fortunate. But as warlike valour decayed, so fortune failed. And so the Sceptre was translated into Italy to *Julius Cesar*, and *Octavius Augustus*. What is become of all these Kings? where are they? But thou, O Christian man, seek that kingdom, of which kingdom there shall be no end. *Numantia*, *Athens*, *Carthage*, and *Sparta*, all are come to an end: They are utterly perished. But as for the kingdom which is above, *Of that there shall be no end*. The King that ruleth there is *Eternall*, and those that live in that Kingdom are *Eternall*. The Lord shall reign for ever and ever. On which words saith *Origen*, Dost thou think that the Lord shall reign for ever and ever? Yea he shall reign for ever and ever, and beyond that too. Say what thou canst, thou shalt still come short of the duration of his kingdom: The Prophet will still adde something: as for example, after *For ever*, yet more, *and ever*, or, *Beyond that too*. And yet, saith *Isidore*, though this king-

Exod.
15.18.

Origen.

Isidore.

kingdome be *Eternall*, though infinite, though every way blessed, though it be promised to us, not a word of that. For what man is there of a thousand that spends the least part of a day in meditating upon that? that ever once makes mention of that? that ever instructs his wife, his children and his servants concerning that? we prattle much of all other things; but as for heaven, there is scarce any mention made of that, or if there be, surely it is very rare. In setting forth the commendation of his own Countrey, every man is a nimble-tongued Orator: But as for that which is our true Countrey indeed, we blush and are almost ashamed, being too modest in commending that. For it is come to passe in these dayes by the disuse of holy conference, that men think themselves not witty nor facetious enough, unlesse they speak idle and unprofitable words, and make foolish jests: nay that is not all, unlesse their cheeks swell, and their lips runne over with filthy and unfavoury speeches. Oh! this is

64 *The third Considerat.*

to go astray quite out of the way. But let our hearts and mouths be filled with the praise and desire of things *Eternall*; let our thoughts and words alwayes run after them; we have no other way to true glory, but this; and there is no true glory, but that which is *Eternall*.

The chief Priests and the Pharisees amongst the Jews, to overthrow Christs power (as they thought) and to eternize their politick Government, assembled themselves together in counsel: and by their foolish wisdom (as it proved) made decrees to their own hurt. Elegant'y speaketh S. *Augustine* of them, consulting and deliberating together in full court; The chief Priests, saith he, and the Pharisees took counsell together, what they should do for theirown good, and yet they said not, *Let us believe*. The wicked and ungodly men sought more how to hurt and to destroy, then how to provide for their own securitie, that they might be saved. And yet they were in fear, and in counsel: For they said, *What*

what do we? For this man doth ^{John 11.}
 many miracles. If we let him thus ^{47, 48.}
 alone, all men will believe on him,
 and the Romans shall come, and
 take away both our place and na-
 tion. They were afraid to lose
 things Temporall, and never thought
 upon the life which is Eternall:
 And so they lost both. Such is
 the vanity, and affected mockery
 of our foolish cogitations. What
 are we? And what is all that we
 call ours? To day we flourish like a
 flower, we are well spoken of, we
 please, and are in favour with men:
 But (alas!) To morrow our flower
 will fade, we shall be ill spoken of,
 and out of favour with God and
 man: man, whom hitherto we
 pleased; and God, whom we never
 studied for to please. We neglect
 Heaven, and keep not earth: We
 get not the favour of God, and
 lose the worlds favour. And so
 we are most deplorately miserable,
 and destitute on both sides. If
 death would but spare those that
 are the happy ones of this world,
 it may be they might find here
 some

66 *The third Considerat.*

some glory : some I say, such as it is ; for there is none true but that which is in heaven and *Eternall*. But (alas !) Death spares no man; sees in the dark, and is not seen; and watches his time when he may set upon us, when we think not of him. What shall become of us ? whither will he carry us if here we have lived wickedly ? To the barre of Christs judgement, and from thence to the pit of Hell : and from thence there is no redemption. Nobility from thence sets no man free: Power delivers no man. The applause of men formerly given, yields there no comfort. Let us here seek the favour of God and his glory. That is the true glory which is got by the snunning of vain-glory : And there is no true glory, but that which is *Eternall*.

Prov.
3. 13.

Solomon in the *Proverbs* describeth *wisdome* like a Queen attended by two waiting maids, *Eternity*, and *Glory*, the first on the right hand, the second on the left. *Glory* is nothing worth, if there be not joyned with it *Eternitie*; that

that which all we Christians do expect. For here we have no continuing Citie, but we seek one to come, *Hebrews* 13. 14. 2. Cor. 5. 1. *Eternall in the heavens. The righteous shall be in everlasting remembrance.* *Psal.* 112. 6. To give an almes to a poore man, to moderate a greedy appetite, to resist the enemy of chastity; these are works that require not much pains, or time for the doing: And yet the remembrance of these together with their reward shall be *Eternall*. What a small thing was it that *Mary Magdalene* bestowed upon our Saviours feet! How quickly had she done it! And yet it is made known *throughout the whole world.* *Matth.* 26. 13. Some others, it may be, would have admired other things in her, her cherry cheeks, her comely countenance, the pleasant flower of her youth, her rare grace, her great riches, her affability and courtesie, and such like. These were not the things which Christ commended in her; but it was the office which she performed unto his feet. The thing it self was not great:
and

68 *The third Considerat.*

and yet it was a means to procure for her *Eternall* glory, and a never-dying name. *It shall be preached throughout the whole world* : This is the testimony of Christ. This work of hers was not engraven in marble, nor cast in brasie, nor promulged in the market-place, nor proclaimed with a Drum and a Trumpet : And yet it hath continued for a memoriall of her to this day, and so shall for ever, and *It shall be preached throughout the whole world*. If you consider the *action* it self; *Judas Iscariot* the covetous Purse-bearer found fault with it ; *Simon* the swelling and proud Pharisee condemned it : If the *matter* ; it was but an Ointment, at the most not worth above thirty small pieces of gold : If the *place* ; it was private : If the *witnesse* present ; they were but few : If the *person* ; she was a woman, and one infamous : And yet for all these, *It shall be preached throughout the whole world*. How many Emperours have advanced their colours, displayed their

their victorious and triumphant Eagles, and set up their standards in their enemies Camp ! How many warlike Captains have led popular Armies, and commanded them worthily ! How many provident Governours have ruled their people very wisely ! How many Kings have erected rare monuments, and statues, and built Castles and Cities ! How many learned men have wasted their brains in new inventions, and have like *Chymicks* distilled them into *Receivers* of Paper ! And to what end all this ? To keep their names in continuall remembrance, and to be recorded amongst worthy and memorable men. And yet notwithstanding they lodge in the bed of silence, and lie buried in the grave of oblivion. But one good work that the righteous doth, shall be had in everlasting remembrance : Time and envie shall never deface and conceal it : The wisest men, Captains, Prelates, and Kings themselves shall with reverence reade and heare it. *It shall be preached*

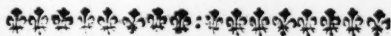
70 *The third Considerat.*

preached throughout the whole world.

The onely way then to immortalitie and true *Eternitie* is, To live well and so to dy well. Go to now ye *Romans*; if ye will seek *Eternitie* in Statues and Marble monuments: but you shall never find it there. I for my part will wish rather with *S. Hierome* in the life of *Paul* the *Eremite*; Oh remember, saith he, *Hierome* a finner, who if God had given him the choice, would have preferred the poore cloak of *Paul* with his good works, before the Scarlet robes of kings with their kingdomes. Let us Christians here whilest we have time make over our riches; for fear lest we lose them, let us send them before us into another world: Heaven stands open ready to receive them. We need not doubt of the safe carriage; the carriers are very faithfull and trusty; but they are the poore and needy of this world. We make over unto them here by way of exchange a few things of little value, being to receive in heaven an exceeding

ceeding Eternall weight of glory. For so hath Christ promised upon the performance of his precept: I say unto you, Make to your selves friends of the Mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitations. But let us passe from the Romans unto others.

Luke
269.



CHAP. II.

*A better way then the former
which the Romans follow-
ed, to Eternitie.*

Darius the king of the Persians, most notable for his slaughter, had in his Army ten thousand Persians, which he therefore called immortall (as Cælius Rhodiginus interpreteth it) not because he thought they should never die, (for where are there any such?) but because as any of the number was diminished by sword or sickness, it was presently made up;
so

Cælius Rhodiginus
lib. 8.
cap. 2. &
lib. 25.
cap. 19.

72 *The third Considerat.*

so that still there was neither more nor lesse then ten thousand. Thus *Darius* framed unto himself a kind of immortalitie and *Eternitie* : But (alas !) it was a very short one ; For within a litle space he and all his army utterly perished.

Daniel
6.6.

The Presidents and Princes assembled together unto Darius, and said thus unto him, King Darius, live for ever. Alas, how vain was this wish, and how short this Eternitie ! We live but seventie or eightie yeares at the most : We are but in a dream, if we think to live here for ever. Not without cause therefore Xerxes (when for the conquering and subjugating Greece (as Herodotus reports) he carried with him out of Asia two great armies both by sea and land, in number three and twentie hundred thousand, seventeen thousand, and six hundred, beside others that attended upon souldiers) upon a day taking his prospect from a Mountain, and beholding his souldiers, fell a weeping : And being asked the reason why, He said it was, because

cause after a matter of fifty or sixty
yeares, of so many hundred thou-
sand men so select and strong,
scarce one should be found alive.

We may dream, and feigne unto
our selves I know not what *Eter-
nities* : But in the mean time we ^{2 Sam.}
must needs die, and are as water spilt ^{14. 14.}
upon the ground.

Another and better type of *Eter-
nitie* was found out at *Constanti-
nople*, in the yeare of our Lord 459.
The Church of *Constantinople*, in
the time when *Gennadius* was Bi-
shop, was augmented by a new and
noble foundation of a Monastery
of *Acæmets* dedicated to Saint
John Baptist. These *Acæmets* were
so called for not sleeping, because
they were never all at once to sleep,
but still to be exercised in their
course night and day in singing
praises unto God. These *Acæmets*
were divided after this manner in-
to three companies, so that when
the first company had made an
end of singing divine praises, the
second should begin; and when
the second had made an end, the
E third

74 *The third Considerat.*

third should begin. By means of this godly institution the city had in some sort heaven within it self alwayes sounding with the praise of God ; or at least a type or representation of the *Eternitie* in heaven, where God shall be praised for all *Eternitie* , with great delight and cheerfulnesse, and without all wearinesse. Therefore hath the *Psalmist* good cause to cry out, *Blessed are they which dwell in thy House ; they will still be praising thee.* Then shall all the blessed say as *Peter* did upon the mountain, *It is good for us to be here.* For, as *S. Bernard* speaketh, *Eternitie* is true riches without measure : but he adds this withall, It is not found unlesse it be sought with perseverance. But how shall we so seek that we may obtain it ? Heare what the good Father saith : By *povertie* , by *meeknesse* , and by *teares* there is renewed in the soul the stamp and image of *Eternitie* which comprehendeth all times. First, *povertie* is the way to *Eternitie*. *Blessed*

Psal.
84.4.

Math.
17.4.
Bernard
Ser. 2. de
Om. & S.

sed are the poore in spirit : for *Matt.*
theirs is the kingdome of heaven. 5.3.

Where poore men are despised and forsaken, there is the heart and the money locked up together in the chest : Where money is expended according to the rules of *Avarice*, there is no affect or love of povertie, there is no desire or love of *Eternitie*. Secondly, *meeknesse*. By *meeknesse* we make our selves secure of things present, and have an assurance of things to come. *Blessed are the meek : for* *Matt.*
they shall inherit the earth. If 5.5.

any man ask, What shall we say of him that is void of *meeknesse* and *patience*, that can scarce at any time speak a mild word? What gains he by his implacable impatience? What doth it profit him to rage and fret with indignation, to make outcries and tumults, to shew his will to do mischief, though he cannot effect what he would; or, to conclude, to salute no man civilly, as if he were an enemy to all humanity and affabilitie? What shall we say of such

76 *The third Considerat.*

a man ? If there be any such, he is sure to suffer losse of goods or good name, or both. For the riches which he hath he possesseth not, but keeps them like a dog, whose property is to bark at a man, to flie upon him, and to bite him : As for his good name, if he have any, he shall not augment it by the title of impatience : and as for Heaven, he loseth that before he hath taken possession of it. Thirdly, *Tears.* For by weeping and mourning we redeem the time past, we recover what we prodigally spent by sinning. But this mourning and sorrow must not last for an houre onely, or for a day : for this is nothing else but to do as he did, who at his mothers death put on mourning-clothes, forced for the present a few teares, and so went along after the bier, and left her not till he saw her buried ; but the same day or the next day after wiped away all tears from his eyes, changed his weeping into laughing, cast off his mourning clothes and

and put on colours. This is not to mourn in good earnest, to make an end of mourning so suddenly. But this we do (alas!) too often. To day we make publick confession of our sinnes to God, and heare absolution; we repent us of our sinnes, and receive the holy Communion: and within a day after we sinne again with delight, and without fear, and oftentimes more grievously then before. We detest for the present the wicked course of our life past; and we return again to the same passe. We forswear the sinnes which we formerly committed; and again the same day we commit the same. So with the same tongue we proclaim Christ innocent, and crucifie him afresh, as if we were the true brothers of *Pontius Pilate*, who with one and the same mouth did both absolve him and condemne him, confessing that he found *no cause of death in him*, and yet adjudging him to be crucified. We are very fickle and inconstant, but in nothing more con-

Luke 23;
82, 24.

78 *The third Considerat.*

stant then in the repetition of a vicious course of life. Alas! alas! we carry too much of the *Moon*, that is, inconstancy, in our breast. Sometimes we are so zealous and so holy that we will not admit of a cheerefull countenance, for fear lest it should hinder our sanctity and devotion: we look demurely, casting our eyes down to the ground, and knit the brows as being angry with our selves, when we find in our selves the least remissnesse or coldnesse in holy duties: But this sanctity and devotion doth never continue long. After a while we begin to hate even piety it self, and the stream being turned, we turn again to our former riot and intemperance: and we are as ready to dissolve the knot of friendship made betwixt God and us, as at the first we were unwilling to have it knit. At length Piety attended with sorrow and repentance presents her self again unto us, and puts to flight lasciviousnesse, untill the time comes that we begin to re-
pent

pent us of our repentance. So we seldome continue long in any honest and godly course, for it seems unto us too laborious: and at every light beck we row down the stream of our former uncleannesse. Such is the inconstancy of our life, that it presents unto our minds all sorts of pleasures and vices. We make an outward shew of adoring virtue: but in heart and mind we fall down and worship vice, a most laborious kind of service. This is not the way unto *Eternitie*, unlesse it be of punishment and torments which shall have no end.

Let us single out one Christian man of many, and such a one especially as is most addicted to his pleasure; let us carry him along with us to the mouth of a furnace red hot and flaming; and then let us begin to question him after this manner, How much pleasure wouldst thou ask to continue burning in this furnace for one day? He will answer to this undoubtedly, I would not be tor-

80 *The third Considerat.*

mented in these flames for one day to gain the whole world and all the pleasures in the world. But let us propound another condition unto him, What reward wouldst thou ask to endure this fire onely for half a day ? Propound what reward you will, there is nothing so delicate, so precious, so dear unto me, which I would be willing to buy at so dear a price, as these torments. But to trie once more, What reward and pleasure wouldst thou ask to go into this furnace, and to stay there but one houre ? His answer certainly will be this, Let the most covetous and impudent man in the world ask what he can, that is not to be compared with the unutterable and unsufferable scorchings and torments of this fire, though they should last but for one houre. If these answers be good and agreeable to right reason, how comes it to passe, O God, that for a little gain, and that but vile, for deceitfull honour, and that fugitive, for filthy pleasure, and that not long,

long, so many men so little regard *Eternall* punishment in Hell-fire : We cannot be perswaded with any reward, no though it be to gain a whole world, to stay but for one houre in fire *Temporall* : And yet, if either gain at any time inviteth us, or if honour smileth upon us, or pleasure allureth us, we never feare Hell and fire *Eternall*. But thou wilt say, I hope for better ; God is mercifull, and his goodnesse will not suffer me to despair, or to be terrified with the fear of evil to come. So indeed we are wont to speak : And the words in themselves are not impious, if our works were pious. But for the most part our works are such, that if we rightly consider them we have little cause to hope for mercy. It is a very dangerous and foolish part for a man to live in a constant course of ungodlinesse, and to hope for *Eternitie* amongst the blessed. Alas ! one sinne is sufficient to condemne us. Knowest thou not what Christ hath threatned in the

82 The third Considerat.

Matth.
1.28. Gospel ? *whosoever shall say unto his brother, Thou fool, shall be in danger of Hell-fire. Knowest thou not what Christ hath forbidden ?*

28. *whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart. Knowest thou not what*

Matth.
7.21. *Christ hath premonished ? Not every one that saith Lord, Lord, shall enter into the kingdome of heaven : but he which doth the will of my Father which is in heaven. Knowest thou not that Christ*

Matth.
10.37,
38. *shall shut many out of the gate ? He that loveth father or mother more then me, is not worthy of me : And he that taketh not his crosse and followeth after me, is not worthy of me. Knowest thou not what*

Matth.
20.16 &
32.14. *Christ hath openly and plainly said, and again repeated ? Many be called, but few chosen : Few indeed, yea very Few. Knowest thou not how often Christ hath exhorted to amendment of life ? Except ye be converted, and become as little children, ye shall not enter into the kingdome of heaven.*

Matth.
13.3.

If

If thy hand or thy foot offend thee, cut them off, and cast them from thee : It is better for thee to enter into life halt and maimed, rather then having two hands or two feet, to be cast into everlasting fire. Except ye repent, ye shall all likewise perish. And not long after, Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. Knowest thou not how expressly Saint Paul recites up all those things that hinder us from entering into that blessed Eternity ? The works of the flesh are manifest, which are these, Adulterie, fornication, uncleannesse, lasciviousnesse, idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkennesse, and revellings, and such like : of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdome of God. Now if any man be guilty to himself of any one of these sinnes here reckoned.

8.

Luke.

13.3.

24.

Gal. 5.

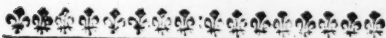
19, 20,

21.

84 *The third Considerat.*

koned up, and is not so grieved for
 it that he seeks by all means possi-
 ble to avoid it for the time to
 come: He may sing to himself, if
 he will, this vain *Spero*, I hope,
 and I hope; but this mans hope is
 indeed none at all, but mere rash-
 nesse and presumption. For a man
 to adventure the danger of stripes
 and blows, is an evil that may be
 born. To lose at play an hundred
 or a thousand Florens, is a great
 misfortune, but may be endured.
 To lay his head at stake, and to
 bring his life in danger, is a bad
 adventure: but at the worst it is
 but losse of life, and that losse is
 not of all other the greatest. But to
 hazard the *Eternall* salvation both
 of body and soul, by living at un-
 certainties, by hoping in words,
 and despairing in works, nullify-
 ing hope by a wicked and ungodly
 life: This is the extreamest of all
 evils: This is the most grievous
 misfortune a man can fall into:
 This is most pernicious rashnesse
 and boldnesse: This is extream fol-
 ly and madnesse. *Now consider*
this

this, ye that forget God, lest he tear you in pieces, and there be none to deliver you.



CHAP. III.

That the way of Eternitie is diligently and carefully to be sought after.

L Et every Christian man therefore often ask himself, and others also which are in the place of God, this question, What shall I do that I may obtain blessed Eternitie, or Eternall blessednesse? Am I in the right way that leadeth unto Eternitie? Something I do indeed, but it is but very little and not worth speaking of. I thirst and breathe after the joyes which are immortall and Eternall: But few are my works, cold and imperfect at the best, and altogether unworthy of an Eternall reward. I think it long till I arrive at the haven: But I am afraid of the troublesome waves and tempests by the way: When

86 *The third Considerat.*

Math.
7.13.

14.

Luke
13.24.

When as yet notwithstanding that is the safest and best way unto heaven, which is most rough and narrow. This the very Truth it self of Gods mouth pronounceth, and Christ proclaimeth, saying, *Enter ye in at the strait gate: For wide is the gate, and broad is the way that leadeth to destruction, and many there be (Alack! too many) that go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be (Alack! too few) that find it. Again, Strive to enter in at the strait gate: For many, I say unto you, will seek to enter in, and shall not be able. Oh what a fearfull word is that, MANY, and that, FEW! How should it make us tremble! But we miserable men deceive our selves, rashly promising unto our selves Eternitie: And yet I cannot tell whether we may be more truly said to hope or to dream that we shall be reckoned amongst those few before mentioned. I would to God now, even now whilest*

whilest it is the accepted time and the day of salvation, we would have a diligent and an intent eye upon Eternitie, and reason thus with our selves: Alas! what is all this that I suffer, or that I see others suffer? It is nothing if it be compared with Eternitie. What if I could reckon up as many labours and perils as Saint Paul himself did undergo, as they are by him set down in his second Epistle to the *Corinthians*, and the eleventh Chapter? If I should endure hunger and thirst, enmities and injuries, sicknesse and poverty? Yea more, what if I were stoned with Saint Paul, and beaten with rods? What if I suffered shipwrack? All these are nothing to punishments Eternall. Therefore in all adversitie I must thus think with my self, I shall see an end of all.

The prophet Daniel having reckoned up sundry calamities, at length addeth these words, Even to the time of the end: because it is yet for a time appointed. Come hither,

2 Cor.
6 2.

2 Cor.
11. 27.

25.

Psal.
119 96.

Daniel
11. 33.

88 *The third Considerat.*

hither, come hither, all ye that are in affliction, in sorrow, need, sickness, or any other calamity. Why do ye drown your selves in your own tears? why do ye make your life bitter unto you with impatience and complaining? Here is comfort for you, great comfort drawn from the time of that suffering. Are divers calamities upon you? Be not cast down: Have a good courage: They shall continue onely *for a time*. Do ye suffer contumely and reproch? are ye wearied with injuries? are other troubles multiplied upon you? Cease to lament: All these shall last but *for a time*; they shall not last *for ever*; your sighing shall have an end.

Tears may distill from your eyes *for a time*: But sighs and groanes shall not arise from your hearts *for ever*. The time is at hand, when you shall be delivered from all grief, and be translated unto everlasting happiness. This is most clear by that in Ecclesiasticus, *A patient man will bear for*

a time, and afterward joy shall spring up unto him. But ye also which think your selves the onely happy men on earth, and the darlings of the world, know thus much, and be not proud, neither lift up your horn: All your seeming happinesse (for it is no more at the best) hath but short and narrow bounds and limits, and is quickly passed over. Your triumphing is but *for a time*: your golden dreams last but *for a time*: After a time, and that not long, Death will command you to put off Fortunes painted vizard, and stand amongst the croud. Then shall ye truly appear so much the more unhappy, by how much the more ye seemed to your selves before, in your own foolish imaginations, most happy. Therefore whether sorrow or joy, all is but *for a time* in this world. It is *Eternitie* alone which is not concluded within any bounds of time. Whether therefore the body suffer or the mind; whether we lose riches or honours; whether our patience be exercised by sorrow or grief,

90 *The third Considerat.*

grief, cares or any other afflictions, inward or outward, all is but painted and momentany, if we think upon *Eternall* punishments. For when fifty thousand yeares shall be passed after the day of Judgment, there shall still remain fifty thousand Millions of yeares; and when those likewise are passed, there shall still remain more and more, and yet more Millions of yeares, and there shall never be an end. But who thinks upon these things? who weighs and considers them well with himself? Sometimes we seem to have savour of things *Eternall*: But we are tossed up and down with the motions and thoughts of things past, and things future: our heart wavereth, and is full of vanitie. Who will establish it, and set it in a sure place, that it may stand a while, and standing admire, and admiring be raviſht with the splendour of *Eternitie*, which alwayes stands and never passeth away? Well did *Myrogenes*, when *Eustachius* Archbishop of *Jerusalem* sent gifts unto him, he

*August.
lib. 11.
conf.
cap. 1.*

he did very well, I say, in refusing them, and saying, Do but one thing for me, Onely pray for me, that I may be delivered from *Eternall* torment. Neither was *Tullie* out of the way when he said, No humane thing can seem great unto a wise man, who hath the knowledge of all *Eternitie*, and of the magnitude of the whole world. But *Francis*, the Authour of the order of the *Franciscans*, hath a saying farre better then that of *Tullie*; The pleasure that is here, saith he, is but short; but the punishment that shall be hereafter is infinite: The labour that is here is but small; but the glory which shall be hereafter is *Eternall*. Take your choice. Many are called, few chosen, but all rewarded according to their works.

Let us hasten our Repentance therefore whilest we have time. It is better, saith *Guerricus*, to be purged by water then by fire, and it is farre easier. Now is the time for repentance: Let our timely Repentance therefore prevent punishment,

Tull.
Tull.
quæst.
lib. 3.

Guerric.
Serm. 4.
de Purif.

92 *The third Considerat.*

ment. Whosoever is afraid of the hoar frost, the snow shall fall upon him : He which feareth the lesser detriment shall suffer a greater : He which will not undergo the light burden of Repentance, shall be forced to undergo the most heavy burden and most grievous punishments of Hell. S. *Gregory* hath a saying to this purpose ; Some, saith he, whilest they are afraid of *Temporall* punishments, run themselves upon *Eternall* punishments. Hither we may adde that of *Pacian*. Remember, saith he, that in hell there is no place for confession of sinnes, no place for Repentance : for then it is too late to repent, and the time is past : Make haste therefore whilest you are in the way. We are afraid of *Temporall* fire, and the *Executioners* hands : But what are these to the claws of tormenting Devils, and the *Everlasting* fire of Hell ? The Counsell of Saint *Ambrose* to a lapsed Virgin fits well in this place.

Amb.
cap. 8. ad
virg. lap. True Repentance, saith he, ought not to be in word onely, but in
in

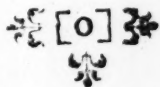
in deed; and this is true Repentance indeed, if thou settest before thine eyes from what glory thou art fallen; and considerest with thy self out of what book thy name is blotted; and believest that now thou art neare unto utter darknesse, where there is weeping and gnashing of teeth without end. And when thou art certainly perswaded that those things are true, as indeed they are, seeing that the soul that sinneth is in danger of Hell-fire, and there is no means after Baptisme left to escape, but onely Repentance; be content to suffer any labour, and to undergo any affliction, to be freed from *Eternall* punishment. The diseases of the body move the sick man to purge his body: Let the diseases of our souls move us also to take the purgation of Repentance: let the desire of our salvation move us: let the feare of *Eternall* death and *Eternall* torment move us: let the hope of attaining *Eternall* life and *Eternall* glory move us. Let us embrace that which purgeth the soul, and let us
eschew

94 *The third Considerat.*

eschew that which polluteth it. And nothing defiles the soul more then a filthy body. Faithfull is this counsel of Saint *Ambrose*, and worthie of us to be embraced.

August. O Christ Jesus, grant unto us that we may so possesse things transitory and *temporall*, that finally we lose not the things which are *Eternall*: and give us grace to walk in their steps, and to follow their good example, of whom *S. Augustine* speaketh; Many there are, saith he, that willingly come under the yoke, and of proud and haughty men become humble and lowly, desiring to be what before they despised, and hating to be what before they were, passing by, like strangers, things present, and making haste with greedinesse after things to come. They pant in their running towards their *Eternall* countrey, preferring Abstinence before Fulnesse, Watching before Sleep, and Poverty before Riches, accounting labour in the conquest of vices to be but pleasure, loving their
their

their enemies, passing by injuries,
and all for the hope of an *Eternall*
reward. And who then would not
suffer any extremity and labour
to purchase unto themselves
an *Eternall* re-
ward?

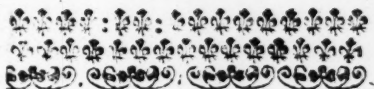


THE

I have considered the dayes of old,
the yeares of antient times. 20:70.



My arrows passe by me the voice of thy
THUNDER is round about me the dinne
of present punishment: the over my head
the voice of that terrible thunder. Go ye
curied into **ETERNALL** time is like a
wheel that will alwayes turn.



THE FOURTH CONSIDERATION

upon
ETERNITIE.

*How holy David meditated upon
Eternity, and how we should
imitate him.*

THat God should punish
the *Apostate Angels* and
men condemned at the
last day, with *Eternall pu-*
nishments, this hath seemed so
range to some and so incredi-
le, that *Origen* himself, a man
otherwise of an admirable wit, and
excellent learning, very well skil-
ed in Scripture, hath been so
bold as to teach, that the Devils
F and

I have considered the dayes of ol
the yeares of antient times. 25: 71



Thy arrows passe by me the voice of thy
THUNDER is round about me the arrow
of thy present punishment: the sword my head
my voice of that terrible thunder. Go ye
curied into **ETERNALL** fire: is like a
wheel that will alwayes turn.



THE FOURTH CONSIDERATION

upon
ETERNITIE.

*How holy David meditated upon
Eternity, and how we should
imitate him.*

THat God should punish
the *Apoſtate Angels* and
men condemned at the
laſt day, with *Eternall* pu-
niſhments, this hath ſeemed ſo
ſtrange to ſome and ſo incredi-
ble, that *Origen* himſelf, a man
otherwiſe of an admirable wit, and
excellent learning, very well ſkil-
led in Scripture, hath been ſo
bold as to teach, that the Devils
F and

98 *The fourth Considerat.*

*Lib. 21.
De civi-
tate Dei,
cap. 23.
Ec.*

and the Damned after a certain time, when they shall be sufficiently purged by the fire, from their sinnes, shall at length be restored to grace. But Saint *Augustine* and others convince him and condemn him of this his errour. Yet notwithstanding this errour hath found in the world many favourers. Certain Hereticks called the *Anti* have disseminated and scattered it throughout *Spain*, by divers their interpretations. Some thought that all the damned, others that Christians onely, others that Catholics onely, others that those onely that had been more liberall then others in giving of alms, should be delivered at length out of Hell. Though Saint *Augustine* hath not refuted these their errours, yet the holy writ hath done it plainly and openly. Depart from me ye cursed into everlasting fire: And again, And these shall go away into everlasting punishment, but the righteous into life Eternall. Here no Glosses or Interpretations will serve

*Matth.
25. 41.
46.*

serve their turn to defend their errors. Wherefore the Divine Psalmist king David, though he delighted much in the consideration of both times, that which was past, and that which was to come yet he had an eye more especially to that which was to come. *Mine eyes,* saith he, *prevent the night-matches :* and again in another place, *Thou holdest mine eyes waking :* I am so troubled that I cannot speak. What was it, Blessed Prophet, that thus broke thy sleep? What businesse hadst thou to do so early, before daylight? What caused thee so to keep silence and to be troubled in mind? Heare what he saith : *I have considered the dayes of old, and the yeares of ancient times, and the yeares of Eternitie I have had in my mind.* Lo, This was the thing that broke his sleep, when he compared the yeares that were past with the yeares which were to come, and with Eternitie. Neither did he thus in the day onely, but, *I call to remembrance,* saith he, *my song*

Psal.

*119.
148.*

Psal.

77-43

Psal.

77-5.

6.

100 *The fourth Considerat.*

in the night : I communed with mine own heart, and my spirit made diligent search. And what moved him to this nightly exercise ? will the Lord cast off for ever ? and will he be favourable no more ? Is his mercy cleane gone for ever ? See how he feares and trembles at the very consideration of Eternitie, how he is afraid of Gods judgements, lest God should punish him with Eternall punishment. And what is the end and effect of this Meditation ? And I said, this is mine infirmitie : But I will remember, &c. or, Now I will begin. So in an instant, at the very same minute, he became better then he was, and delayed not, neither did he deferre his Repentance and put it off till worse yeares. But, saith he, Now I will begin, now I will live a more godly life then I have done. He saith not, After such an houre, or after such a day ; but, Now, even now. I, will some man say, if I were as David was, if I could meditate of Eternitie as blessed David did, it may be then

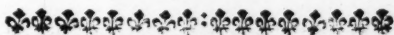
then I would readily and with alacrity say with *David*, *Now will begin*: But I am so intangled with dayly cares, so hindred with worldly businesse, so distracted into divers parts one way or other, that I cannot. I live amongst men; I see and heare much evil; I have no time or leisure once to have so good a thought in mind as the thought of *Eternitie*. When we meet together in company to make merry, amidst our sports, and amongst our cups we never conferre about such grave points: our minds wander up and down about many things, and cannot then fix themselves upon the consideration of *Eternitie*. At our feasts and merry meetings we take our cups, and please ourselves in making jests: Thoughts of *Eternitie* are too severe, too sad and Melancholik to be entertained by us; we banish such out of our company. We enquire what news out of *Italie*, or *France*, or *Spain*. That which you tell us of so often concerning Heaven and Hell, is now old, and grown stale.

102 *The fourth Considerat.*

We know it well enough already : what need you repeat it so often, till we loath it ? So by this means there is no place or time left once to think upon *Eternitie*. O Christian brother, it is true indeed which thou sayest, I cannot deny it. But I could wish thou wouldest be as ready and forward to amend thy fault as to confesse it. It is too clear and manifest, we see it with our eyes, that there is little or no care in the world of *Eternitie*, although one thing or other every day still puts us in mind of it.

The Book of the Rites and Ceremonies of the Church of Rome at the consecration of their Bishops doth appoint these words to be recited, *Annos Aeternos in mente habe* ; Keep still in mind the yeares of *Eternitie* ; or, *Think upon Eternity* : For when the Pope new elect, in a solemn manner is carried along to *S. Peters Church*, there goes one before him, having in his hand burning flax, and shaking it he repeateth thrice these words, *Pater Sancte, sic transit gloria mundi* :
Holy

Holy Father, so the glory of the world passeth away. It were a devout and godly practice, if we did every day at the beginning and end of all our actions, say unto our selves these words, Annos Aternos in mente habe; Think upon Eternitie. But especially when we are tempted unto any sinne, when the Devil suggests and puts into our minds ill thoughts, and when our Conscience is in danger of being wounded, O then Think upon Eternitie.



CHAP. I.

*Divers admonitions to think
upon Eternitie.*

P*hilip King of Macedon appointed a certain noble young man to salute him thrice every morning after this manner, Philippe, homo es: Remember, Philip, Thou art but a man. That being put dayly in mind of his mortallity, he might carry himself towards mortall men like a mortall man.*

104 *The fourth Considerat.*

Isaiah
38.1.

Much more ought every good Christian man, and true member of the Catholick Church be a monitour unto himself, and with due consideration thrice at the least every day say to himself, *Eternitie, Eternitie, Eternitie !* Why so ? *Set thine house in order* (saith the Prophet to king *Hezekiah*) *For thou shalt die and not live.* There will come an evening for certain, after which thou shalt see no morning ; or there will come a morning after which thou shalt see no evening. Have an especiall care therefore in all thy actions that thou woundest not thy Conscience : and trust not too farre to those things that perish, for fear lest thou thy self together with them dost likewise perish, and finally lose the things that are *Eternall*.

It is a custome in *Germanie*, and not to be disliked, in the evening when a Candle is first lighted, or brought into a room, To say, *Deus det nobis lucem Aeternam,* God grant unto us light *Eternall*. We shall do well to imitate the
Germanes

Germanes in this custome: or rather it is already in use, and hath been long ago in many parts of this kingdome to say, *God grant us the light of heaven.* It is very good dayly to put us in mind of *Eternitie*.

There is likewise a kind of *Eternitie* in Slavery and Imprisonment, but infamous and horrible. It is a cruell punishment and worse then death it self in some mens judgement, to be condemned to perpetuall imprisonment, or to be a perpetuall Galley-slave.

Those which are oppressed with sicknesse or other sorrows, do likewise imagine with themselves, that even in their sufferings there is a kind of *Eternitie*. Whence it comes to passe that we often heare them utter such distempered speeches as these, *Will this last alwayes? Shall I still without end be nailed fast to my bed? Shall I suffer these pains and sorrows perpetually? Shall I alwayes be thus vexed and tormented?* Alack! these *Eternities* are but short, and soon come to an

106 *The fourth Considerat.*

end. But if it be so grievous to flesh and bloud to endure slavery or imprisonment here on earth, though but for a moment (for our life is no longer, according to *Dauids* measure, but a span, which is very short) what care and diligence, and what circumspection ought we to use, that we be not cast into the prison of hell, and into the fathomlesse pit, where there is slavery and imprisonment, pain and torment, to be endured throughout all ages, beyond all times, even to all *Eternitie* !



CHAP. II.

That Eternitie transcends all numbers of Arithmetick.

THere is a very common and well known Arithmetick, which children are taught when they first go to School ; and this is it. Suppose there were a mountain of very fine sand as big as the whole earth, or rather much bigger :

ger : Then suppose that every yeare an Angel should take from this mountain one, and but one grain of sand : How many thousand, and thousand, and again I say thousand ; yea how many hundred thousand ; and yet more, how many thousand millions of yeares must there needs passe, before it can be perceived that the mountain is grown lesse, or any whit diminished ! Let a man that is skilfull in Arithmetick sit down, and begin to cast, How many yeares must passe before the mountain, or half the mountain be removed by the Angel. Certainly we cannot conceive that ever he shall be able to cast up the totall number of the sand. But herein are we mistaken ; for although we cannot conceive it possible to be done, yet it may be done. But *Eternitie* exceeds this number of yeares beyond all comparison, it is most certain : For *between a thing finite and a thing infinite there is no comparison, no proportion : Eternitie hath no limits, no terms,*
no.

108 *The fourth Considerat.*

no bounds, none at all. But suppose the damned should burn in Hell no longer, then till the mountain by grain after grain, yeare after yeare, should by the Angel be quite removed: yet what an incomprehensible number of yeares must first passe, before they can expect to see the day of deliverance! But (alas!) there is no such day to be expected; their torments shall have no end: After that incomprehensible number of yeares, it shall be truly said, Now beginneth their *Eternitie*, their *Eternitie* is not in any part expired, they are as farre from the end of their torments as they were at the beginning. After a thousand yeares, yea after a hundred thousand yeares there shall not be an end or middle, or beginning of *Eternitie*: For the measure of *Eternitie* is *Alwayes*. The same art of Arithmetick about the businesse of *Eternitie*, a late Divine teacheth, in words somewhat different, but in meaning all one with the former, I therefore adde

110 *The fourth Considerat.*

Eternitie. Such for continuance is the *Eternitie* of joy, into which the blessed shall enter, and the *Eternitie* of torments which the damned shall suffer. O Jesus spare us, spare us O Jesus, O Jesus save us; Have mercie upon us, O good Jesus, and suffer us not to be plunged headlong into the bottomlesse pit, to be tormented with the damned for all *Eternitie.*

But yet if God would but say unto the damned, Let the earth be covered with most fine sand, and let the world be filled therewith, and let it be heaped up so high as heaven, and then let an Angel come once in every thousand yeares, and take one grain of sand out of this heap; when after so many thousand yeares as there be grains of sand, the Angel shall have removed the whole heap, then will I deliver you out of Hell: Oh how would the damned exult and rejoyce, and not think themselves damned! But (alas) after so many thousands of yeares, there remain yet more, and more, and infinite
more,

more, to all *Eternitie*, even for ever and ever. This is that heavy weight that so presseth the damned. Let every one therefore that sinneth consider with himself, and again, I say, let him consider, that unless he repent, he shall be pressed and grone under this heavy weight of *Eternitie*.

Gulielmus Peraldus Bishop of *Lions*, a very religious and learned man, hath another manner of reckoning, meditating upon the innumerable number of yeares throughout which the damned shall be tormented. If the damned, saith he, should every day distill from their eyes but one small tear, and these tears should be added together day after day, they would at length far exceed the drops of the Ocean: for they have their number and measure; and it is easie with God to say, So many are the drops of the Ocean and no more. But the tears of the damned exceed all number and measure. Alas! Alas! How little do we think upon these things! How freely and wilfully do we sinne, and
make

113 *The fourth Considerat.*

make our selves guilty of *Eternall* punishment, and that oftentimes for a very little short and filthy pleasure?

Yet there remains one way more of casting up this numberlesse number of yeares: Suppose there were a schedule of Parchment a span broad, but so long that it would begirt and incircle the whole Globe of the earth: And suppose it were written all over very close with figures of 9. from one end to another: who so skillfull an Arithmetician, that can tell the number thereof? What mountain so great, that consisteth of so many grains of dust or sand? What Ocean so vast, that containeth within it so many drops of water? And yet this is nothing to *Eternitie*; it stretcheth it self further then so; it knows no bounds; it is extended beyond all measure. But how farre is it extended? It is extended infinitely and without end. If thy heart (O Christian man) be not turned into a stone, it cannot but melt at the consideration of these

these things, and the very thought of the bottomlesse pit and *Eternall* punishment will make thee feare and tremble. If there be any sense in thee, here it will shew it self. But, as I said before, too few think upon these things; and too many live so secure of their salvation, as if there were no Heaven, no God, no Hell, no *Eternitie*. Every day they heap sinne upon sinne, as if they laboured and studied to make their last day to exceed the former, for the measure and number of their sinnes: And so they passe unto *Eternitie* sporting and p'aying, as if they went to prison but for a few weeks or dayes. Such men as these, saith Saint *Gregorie*, when they should be mourning for their sinnes, they are dancing for their pleasure; and when they should be seriously meditating upon death, they runne laughing unto execution. This is blindness indeed, this is oblivious madness. For this short life, which is but the shadow of *Eternitie*, we labour beyond all measure; but for the life which
is

114 *The fourth Considerat.*

is *Eternall* and most happy, we scarce take any pains at all: And yet the not obtaining of this life is the incurring of *Eternall* death, which as it is a torment more grievous then all the torments of this life, so in this it is most grievous, that there is no rest or mitigation of pain, no not for one short houre in the infinite space of all *Eternitie*.



CHAP. III.

What effect and fruit the consideration of Eternitie bringeth forth.

AND this is it that hath made so many good Christians, and so many holy *Martyrs* so prompt and ready to suffer any torments, and any kind of death, that even in their greatest pains, when they lay wallowing in their own bloud, they were most stout and courageous, and with a constant look and chearfull countenance insulted over their

their Tormentours. *They had the yeares of Eternitie in mind.* This is it that hath made the world seem distastfull and unpleasant unto many, insomuch that they have taken their leave of all pleasures, and embraced and entertained a severe and strict course of life, giving themselves wholly to reading, meditation, and prayer, and such holy duties, minding heaven, and heavenly things. *They had the yeares of Eternitie in mind.* The thought of *Eternitie* will make all things in this life seem easie and pleasant, though to flesh and bloud they seem most grievous and unpleasant. It makes all labours seem light and very short. Prayer, study, watching, and such like holy duties it commends unto us, and makes them seem amiable. It seasons and sweetens hunger and thirst. It mitigates the sense of pinching poverty. It makes all manner of crosses in this life not onely tolerable, but also gratefull and comfortable. Whosoever hath the yeares of *Eternitie* in mind,
and

116 *The fourth Considerat.*

and imprints them within, deeper and deeper by dayly meditation, shunneth no labour, neither is daunted with any losses. Offer him a kingdome, offer him all the delights and pleasures in the world; and he will not change his poore estate and condition for them. Such a man as this is never complaining: he endures all things, he submits himself to all. For thus he thinks with himself, What a small thing is this or that, that or this, and of how short continuance! I will therefore endure it patiently; it will not last alwayes. It is but for an houre, and that a very short one, that mine enemies here oppress me. Well, go to ye detractors; bite me still, if ye will, ye envious; I will not run from you. This is your houre and the power of darknesse: But I expect the day of the Lord, and the day of *Eternitie*; and why should I afflict and torment my self with sorrow and lamentation? All this life is but a death of one houre: The victory is not difficult; but the triumph is
Eternall.

Eternall. Why should I be afraid
of the raging waves of this trou-
blesome world? I have sight of the
haven already. Now it rains and
thunders upon the heads of the
good and godly; but the storm will
shortly blow over. But upon his
enemies God shall alwayes rain
fire and brimstone, storm and tem-
pest: this shall be their portion to
drink. *And many of them that* Daniel
12.2.
sleep in the dust of the earth (so
prophecieth Daniel) shall awake;
some to everlasting life, and some
to shame and everlasting contempt.
In the old Law God commanded
Moses, saying, *Make thee two* Numb.
10.2.
trumpets of silver, of an whole piece
shalt thou make them. If they
blow but with one trumpet, then 4.
the Princes, which are heads of
the thousands of Israel shall ga-
ther themselves unto thee. When
ye blow an alarm, then the camp 5.
shall go forward. Unto these two
trumpets we may compare these
two words, NOW and AL-
WAYES. This is the law of the
world, NOW let us be merry;
now

118 *The fourth Considerat.*

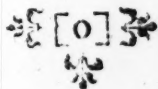
now let us rejoyce : *now* let us enjoy our goods, while we have them : come, let us *now* crown our selves with roses, before they be withered ; *now* let us leave in every place the signes and footsteps of our joy. They that attend onely to the sound of this Trumpet, they that have eares to hear nothing but this NOW, they live for the most part so, as if there were no ALWAYS for to follow. Therefore they do not remove the camp ; amidst their pleasures they wilfully forget that they are here but Pilgrimes and strangers : whithersoever the wanton flesh inviteth them, they go with greedinesse : they are busied altogether in heaping up riches and following pleasures : And the sound of this NOW doth so obtund and dull their eares, that they are deafe to all good counsels and precepts ; and they will not so much as lend an eare to that ALWAYS which shall follow. But they which open their eares to heare, and their hearts to understand, when the Church soundeth

foundeth both trumpets (as it often doth) and thereupon seriously consider with themselves, and compare together this short NOW with that infinite and everlasting ALWAYES, they will use no delay, but presently remove the camp: they live here as Pilgrimes and strangers; they have their loyns girt; they remember that they are in a journey; they send their riches and pleasures before them into their Countrey which is above; they choose rather to enjoy them ALWAYES in Heaven, then NOW for a short time upon earth. Certain it is, whosoever heareth attentively, and mindeth seriously the Alarm of these Trumpets, and thereupon compareth together things present with things future, and things transitory with things *Eternall*, he will presently make himself ready to depart, he will prepare himself a place of buriall, he will lay out his winding-sheet, he will send for his biere, and furnish himself with all things necessary for his journey, remembering

120 *The fourth Considerat.*

bring still in every place that he is passing on the way to *Eternitie* and conferring with himself every day after this manner: How shall I be able to give account unto God for all my thoughts, words and deeds? and, When shall I give up my account? and, What sentence will he passe upon me? N O W therefore will I die unto my self, that I may A L W A Y E S live unto my self and unto God. Well is it with that man, which timely and daily thus thinketh upon *Eternitie*. Whatsoever we do, we are passing on our way, and we do not know how short it is, unto the gate which leadeth to *Eternitie*. At the last houre of our life death shall bring us unto this gate, and compell us to enter. Let us therefore so live as if we were alwayes expecting death, that if it shall please God at any time to visit us with sicknesse the forerunner of death, we may entertain it cheerfully, and bear it patiently, lifting up our eyes unto Christ hanging upon the Crosse, the true and perfect

fect pattern of Patience, and when
the time of our dissolution draweth
neare, praying thus; Lord Jesu
stand by me and comfort me, Lord
Jesu be present with thy servant
that putteth his trust in thee, Lord
Jesu make me partaker of thy vi-
ctory, Lord Jesu receive my spirit,
and lead me through the darksome
valley and shadow of death, lead
me and forsake me not untill thou
hast brought my soul into the land
of the living, O thou most potent
conquerour of death, O thou
which art my light, life,
and salvation.



Good Master what good thing shall
I doe that I may haue **ETERNALL**
life. *Mathe 19. 16.*



It is easier for a camel to go through
the eye of a needle. then for a rich
man to enter into the kingdom of God
The love of riches or **PLEASURES**
are hard to be riden from one heart.



THE FIFTH CONSIDERATION

upon
ETERNITIE.

*How others, even wicked men
themselves, have meditated
upon Eternitie.*

THe old history of the
Fathers telleth us of a
religious man, that read-
ing upon the nineteenth
Psalme came at length, having
not thought of it, to these words,
*For a thousand yeares in thy
sight are but as yesterday, when
it is past, and here stuck:* For
he could not conceive a reason,
why a thousand yeares and one
day should be compared together.
Whereupon they say there was a
little bird sent by God, which so

124 *The fifth Considerat.*

John
3.8.

ravisht the man with her sweet singing, that though he heard her sing a very great while together, yet he thought the time very short, scarce a short houre long. *The wind bloweth where it listeth.* Not good men onely have with holy *David* meditated upon *Eternitie*, but even wicked men also, and those oftentimes against their will.

Benedictus Rhenanus reports of a vain and ungodly fellow, a very Epicure and mere worldling, which never used to fast or watch, one that could not indure the want of any thing, but especially sleep: Upon a certain night, it seemeth, this fellow could not sleep as he was wont, being much troubled with unusuall dreams: so he turned himself upon his bed from one side to another, and could not by any means get any rest; then he wished it were day. But here the wind of the Lord began to blow, though it were in a strange land: for good thoughts were very rare in this man. Being weary with watching, and finding no ease or rest at all,

all, thus he began to think with himself; Would any be hired upon any condition to lie thus two or three yeares together in darknesse, without the company of friends, though his sicknesse were not very grievous? Would he be content to want his sports and playes so long? Would he be content to be bound to his bed, though it were a feather-bed, or a bed of down, and never stirre abroad to see any sights or shewes, or make merry with his friends? I think no man would. And shall I alone amongst all men enjoy rest and pleasure by an especiall priviledge, and have no sense of grief and sorrow? Surely no. Will I, nill I, needs I must some time or other lie down upon the bed of sicknesse, unlesse I be suddenly taken away by death, which God forbid. (*This was a good wind, these were good cogitations.*) But what bed shall I have next, when death shall thrust me out of this? My body must rot under earth: For this is the condition of all men after death.

126 *The fifth Considerat.*

But what shall become of my soul in another world? Surely all men do not go to the same place after death. Do not some go one way, and some another? Is there not an Hell as well as an Heaven? Wo and alas! What kind of bed shall the damned find in Hell? How many yeares shall they lie there? In what yeare after their first entrance shall the flames cease and be put out? Assuredly Christ doth not onely in word threaten to cast the wicked into everlasting fire, but will also cast them in indeed. This thing is certain and very manifest. Therefore the damned shall burn in Hell for ever. Therefore a thousand, and a thousand, and again I say a thousand yeares will not suffice to purge away the sinnes of this short life. Therefore they shall never see the sunne any more, nor Heaven, nor God, being most miserable *Eternally* and without end. With such thoughts as these this man became so vigilant and watchfull, and proceeded so farre, that night and day he could
not

not be at rest, but *Eternitie* did still runne in his mind. Fain indeed he would have shaken off the thoughts thereof, as gnawing worms ; but he could not. Therefore he followed sports and pastimes, went to merry meetings, sought out companions like himself, and sat oftentimes so long at his cups, that he laid his conscience asleep, and so seemed to take some rest : But when he came again unto himself, his conscience being awakened did presently accuse him, and suggest unto him afresh sorrowfull thoughts of *Eternitie*. Thus finding no rest, he resolved at length to amend his manners, and to betake himself to a better course of life. And thus he began to reason with himself, Miserable man that I am, what do I here ? I so enjoy the world, that indeed I enjoy it not ; I suffer many things I would not ; I want many things which I faine would have ; I serve like a slave ; but who will pay me my wages ? I see well enough how the world

128 *The fifth Considerat.*

rewardeth those that love it, and do all their lives nothing else but serve it. But suppose I had the fruition of all the delights and pleasures in the world that my heart could wish : what certaintie can I have how long they shall last ? I am not certain whither I shall live till to morrow or no : Daily funeralls sufficiently prove this. Oh *Eternitie*, if thou wert not ! Oh *Eternitie*, if thy place be not in Heaven, though it be on a lost down-bed, thou canst not but be bitter and unpleasant. It is true indeed, it is a hard matter to withdraw our selves away from those things whereunto we are accustomed, whether it be feasting, or drinking, or company-keeping, or such like : But whilest we delay and deferre the time, death may prevent us, and take us away from all these. Why then dost thou delay ? Why dost thou not impose an honest and happy necessitie upon thy self ? Why dost thou not resolve thus presently with thy
thy

thy self? Well, I will be another man then I have been, if it please God I live. This life lasteth not long: But *Eternitie* endureth for ever. I must walk now in a new way; I am resolved upon it; And Now I begin. Where art thou, blessed *Eternitie*? I am seeking for thee, I am travelling towards thee.

To conclude, he did as he said, he took his leave of the world, he changed the course of his life, and so lived and died an honest and godly man.

Oh *Eternitie*, how few are they that think thus seriously upon thee! But certainly there are very few, scarce any that weigh and consider well with themselves what thou art, and so continue and persist in that consideration. We seek earnestly after all other things: onely *Eternitie* seemeth vile unto us, and not worth the looking after. Our thoughts runne after riches, and yet the possession of them is very uncertain; we know not how soon

G 5 they

130 *The fifth Considerat.*

they shall forsake us, or we them. We are ambitious after honours : and yet they are slippery, and soon slide away from us. We are in love with pleasures : and yet they have sorrow and bitternesse in their latter end. We desire rest : but it is of no long continuance. We knit the knot of friendship with others : but it is such as death shall quickly dissolve. We are never well but when we are conversing with others : but our conversation is never in Heaven, where it should be. We seek for abundance : but it is there where it will soon fail. But surely if we did more often and seriously think upon *Eternitie*, we should not have such a fervent desire after things of so short continuance. I call Saint Bernard to witness, who saith thus, *He that longeth after things Eternall, cannot but loath things transitorie.*

Bernard.

There are that have often in their mouthes I know not what *Eternitie*, that will promise and swear, and make good resolutions of

of amendment, and say thus ; As long as I live, I will beware of such a place, or such a place, where I have formerly been tempted to sinne : I will never come near such a man, or such a woman, or such a one that was my companion in evil, I will never come near him as long as I live. As long as I live, I will never go to such and such meetings, where there useth to be gluttony and drunkenness, dancing, chambering and wantonness, and such like. It shall suffice me that I have been there once, and again, and perhaps oftner ; that I have done as the company did, that I have sinned with such and such. These are good resolutions : In this I commend thee, O man ; Because sinne is to be feared, thou dost well in purposing to avoid the occasion of sinning ; and I could wish thou wert as religious in observing what thou hast promised, as thou art ready to promise. But (alas !) after a day or two, yea an houre or two, too forgetfull of thy promise and good resolution, thou dost
again.

132 *The fifth Considerat.*

again the very same thing which lately thou didst detest, abhorre and forswear. Therefore before thou makest a vow or promise unto God, it is good to use due consideration and fore-sight; and when thou hast made a vow or promise unto God, it is necessary to use after-care and Christian fortitude in performance. Thou must promise nothing rashly and unadvisedly unto God: But what thou hast promised thou must religiously and constantly keep and observe. How severe God is in punishing such as break their vows and promises, we are sufficiently taught by the wofull experience and lamentable example of others.

CHAP.

CHAP. I.

*The comparison of mans labours
and the spiders one with
another.*

THere is another *Eternitie*, and that the worst of all, which those men promise to themselves, which will needs erect up unto themselves an heaven out of heaven, and be blessed before they be dead. *wherefore beare the word of* ^{Isaiah} *the Lord, ye scornfull men, saith* ^{28 14.} *the Prophet Isaiah, Because ye* ^{15.} *have said, we have made a covenant with death, and with hell we are at agreement. O ye mad men! How vain, and none at all, is this your Eternitie! There is nothing permanent and perpetuall in this prison. Elegantly doth the Kingly Prophet declare this, we spend our yeares, saith he, as* ^{Psalm} *a tale that is told, &c. we spend* ^{90.9.} *our yeares in musing, like the Spider. (for so some read it.) He could not have declared it better, and in fewer words. For what*
are

134 *The fifth Considerat.*

are all our yeares but a continuall
musing, and wearisome exercise.
All the time of our life is consumed
and wasted away with vain labours,
many sorrows, sundry feares, often
suspensions, and innumerable troubles:
Even as the Spider spendeth
her self in the weaving of her
web. Our labours are continu-
all, linked one unto another; our
sighs and groanes continuall, partly
in the pursuing of our profits
and pleasures, and partly in the
removing and eschewing those
things which we count evil. We
do many things, we undertake
many labours, troublesome and
grievous to be borne, and mean-
while (alas! such is our folly) we
perceive not that we do but weave
the Spiders web, taking a great
deal of pains, with little successe,
to no end or purpose. *We spend
our yeares in musing like the Spi-
der.* It is a great deal of pains
and care that the Spider taketh in
weaving of her web, she runneth
much and often up and down,
she fetcheth a compasse this way
and

and that way, and returneth often to the same point, she spendeth her self in a multitude of fine-spun threeds, to make her self a round Cabinet; she exenterateth her self, and worketh out her own bowels, to make an artificiall and curious piece of work, which when it is made, is apt to be blown away with every puff of wind; she hangeth it up aloft, she fastneth it to the roof of the house, she strengtheneth it with many a threed, wheeling often round about, not sparing her own bowels, but spending them willingly upon her work. And when she hath done all this, spunne her fine threeds, weaved them one within another, wrought her self a fine Canopie, hanged it aloft, and thinketh all is sure; on a sudden in the twinkling of an eye, with a light sweep of a beesome all falleth to the ground, and so her labour perisheth. But here is not all: Poore Spider! she is either killed in her own web, or else she is taken in her own snare, haled to death
and

136 *The fifth Considerat.*

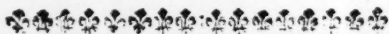
and trod under foot. Thus the filly *Animal* may be truly said, either to weave her own winding-sheet, or to make a snare to hang her self. Just to do many men, like the Spider, waste and consume themselves, to get preferment, to enjoy pleasures, to gather riches, to keep them, and to increase them. In such projects they spend all their wit, and oftentimes the healths of their bodies, running up and down, labouring and sweating, carking and caring, wearying themselves, and weakening their bodies, even as the Spider doth by spinning out of her own bowels. And when they have done all this, they have but weaved the Spiders web to catch flies. Yea, oftentimes they are caught in their own nets, they are instruments of their own mischief. The dayes of mirth which they promise unto themselves, prove oftentimes the dayes of mourning: That which they call their palace, becometh their burying-place. So we spend our
yeares

yeares in musing like the Spider; I
 say, in musing, for the most part:
 For we often purpose to do many
 things, and do them not. And what
 we do, most an end were better
 undone. Those things which we
 pursue with such greedinesse, for
 the most part flie from us; and those
 things which we contend for with
 such earnestnesse, we seldome attain
 to: But suppose we did, (Alas!)
 they have no perpetuity. So the ^{Isaiah}
 covenant with death shall be dis- 28.18.
 annulled, and the agreement with
 hell shall not stand. We all consume
 away and die: and which is worst
 of all, we blindly rush headlong in-
 to Eternitie, from whence there is
 no return.

Guerrius hearing these words
 read in the Church out of the book
 of Genesis, And all the dayes ^{Genesis}
 that Adam lived, were nine hun- 5.5.
 dred and thirtie yeares: And he
 died. And all the dayes of Seth 8.
 were nine hundred and twelve
 yeares: And he died. And all
 the dayes of Enos were nine hun- 11.
 dred and five yeares: And he
 died,

138 *The fifth Considerat.*

7. died. And all the dayes of Methuselah were nine hundred sixtie and nine yeares : And he died, &c. Hearing, I say, these words read, the very conceit of death wrought so strongly upon him, and made so deep an impression in his mind, that he retired himself from the world, and gave himself wholly to his devotions, that so he might die the death of the godly, and arrive more safely at the haven of *Eternall felicitie*, which is no where to be found in this world.



CHAP. II.

*What is the best question
in the world.*

Matth.
19. 16.

SAINT *Matthew* telleth us of a young man that came unto Christ, and propounded a question unto him. And Saint *Mark* describeth the manner of his coming to our Saviour, and his good carriage : For, saith he, *There came one*

Mark
10. 17.

running

running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit Eternall life? And our Saviours answer was, Thou knowest the Commandments: 19.
 If thou wilt enter into life, keep the ^{Matth.} Commandments. At Philippi a Ci- 19. 17.
 tie of Macedonia, the keeper of the ^{Acts 16.} prison came trembling, and fell 12, 27.
 down before Paul and Silas, and 29.
 moved this question unto them, 30.
 Sirs, what must I do to be saved? This was a very good question; A better and more profitable could not be moved. But, O good God, where is this question now in the world? The world is full of other questions: but this is scarce any where to be heard. Most men do now adayes betray themselves by their own questions, and bring to light, and so make others witnesses of their simplicity, or curiosity, or some such hidden disease of mind. He which maketh diligent search and enquiry where the best wine is to be sold, doth sufficiently declare what he loves best, and where his chiefeft care is. Another aske h
 such

140 *The fifth Considerat.*

Such questions as a modest man would blush to hear : And this man shews that his heart is full, and that out of the abundance thereof his mouth speaketh. All mens mouths in all places are full of questions such as these are : But it is a rare thing to heare one man ask another this question, Do you think this is the way to heaven? It is a fault common to every vicious man, but more proper to the libidinous and lustfull, the luxurious and riotous man, though he be plunged into the deep, and begins to sink and to be overwhelmed, yet se'dome or never to enter into a serious consideration with himself, and with a sincere mind ask himself this question, Shall I ever think to obtain *Eternall* felicitie by this course of life? Is th's the way to heaven? But of all men those especially least think upon such questions as these, those I say, that live a soft life, fare deliciously, and wallow in pleasures, that feel little or no sorrow and affliction, or if they do at any time feel never so little, labour what they
can

can to be senselesse of it. To suffer, they count the greatest of all evils. If it goes well with them, they care not how it fares with others. If it be well with them for the present, they take no care what shall follow after. They never once think upon *Eternitie*. This is their daily ditty, *The heaven of heavens is the Lords, but the earth he hath given to the sonnes of men.* They want neither strength of body or mind, by which to escape the hands of men. But God hath long hands, he shall surely find them out ; they must appear before him who is the Judge of all the world ; they cannot escape his judgement ; they shall surely suffer *Eternall* punishments for their wickednesse and their offences. But if God in his secret judgement casteth away any man as a reprobate, and suffereth him to live after his own lust and pleasure, he giveth him his portion of prosperity and felicity in this life, he spareth him here, that he may punish him hereafter. And if at any time he doth any thing that is good, he
presently

142 *The fifth Considerat.*

Psal.
73 5.

Psal.
106.
39.

presently receiveth his reward. Of such unhappy-happy men the king-ly Prophet saith thus, *They are not in trouble as other men: neither are they plagued like other men.* They go a whoring with their own inventions. And this is a most miserable state and condition of life, if there be any. For whom God hath predestinated to bring into the way of *Eternall* happinesse, he spareth him not here in this life, but scourgeth him dayly. I might bring infinite examples to prove this: I will name but one; but the like, I think, hath not been seen or heard of in many ages.



CHAP. III.

How God punisheth here, that he may spare hereafter. A strange example, the like hath scarce at any time been heard of.

IN the yeare of our Lord one thousand one hundred eighty five

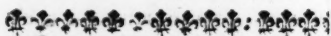
e *Andronicus* Emperour of the
 ft being overcome and taken pri-
 er by *Isaac Angelo*, had two
 ivy iron-chains put about his
 k, was laden with fetters and
 ckles, and was most barbarously
 l despitefully used, and at length
 his manner was brought before
 forenamed *Isaac*. Before whom
 plaining of his hard usage, he
 delivered over to the multitude
 e abused at their pleasure. They
 g set on fire with anger, thought
 fine thing to be revenged of
 enemy: And thus they used
 They buffeted him, they ba-
 doed him, they pulled him by
 beard, they twitcht his hair
 his head, they dasht out his
 , they dragged him in publick,
 made him a laughing-stock,
 suffered women to beat him
 heir fists. Then they cut off his
 hand; and being thus maimed,
 hrust him into the dungeon of
 s and robbers, without either
 or drink or any other thing
 as necessary, or any one to
 ster him. After a few dayes
 they

142 The fifth Consider

Psal.
73 5.

Psal.
106.
39.

presently receiveth his rewar
such unhappy-happy men th
ly Prophet saith thus, *They*
in trouble as other men :
are thy plagued like othe
They go a *whoring with the*
inventions. And this is a mo
serable state and condition o
if there be any. For whom
hath predestinated to bring in
way of *Eternall* happinesse
spareth him not here in thi
but scourgeth him dayly. I
bring infinite examples to
this: I will name but one; bu
like, I think, hath not been s
heard of in many ages.



CHAP. III.

How God punisheth here, th
may spare hereafter. A stre
example, the like hath scare
at any time been
heard of.

IN the yeare of our Lord
thousand one hundred e

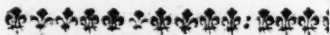
five *Andronicus* Emperour of the East being overcome and taken prisoner by *Isaac Angelo*, had two heavy iron-chains put about his neck, was laden with fetters and shackles, and was most barbarously and despitefully used, and at length in this manner was brought before the forenamed *Isaac*. Before whom complaining of his hard usage, he was delivered over to the multitude to be abused at their pleasure. They being set on fire with anger, thought it a fine thing to be revenged of their enemy: And thus they used him. They buffeted him, they bastinadoed him, they pulled him by the beard, they twitcht his hair from his head, they dasht out his teeth, they dragged him in publick, they made him a laughing-stock, they suffered women to beat him with their fists. Then they cut off his right hand; and being thus maimed, they thrust him into the dungeon of thieves and robbers, without either meat or drink or any other thing that was necessary, or any one to look after him. After a few dayes they

142 *The fifth Consider*

Psal.
73.

Psal.
106.
39.

presently receiveth his rewar
such unhappy-happy men th
ly Prophet saith thus, *They*
in trouble as other men :
are th y plagued like othe
They go a whoring with the
inventions. And this is a mo
serable state and condition o
if there be any. For whom
hath predestinated to bring in
way of *Eternall* happinesse
spareth him not here in thi
but scourgeth him dayly. I
bring infinite examples to
this: I will name but one; bu
like, I think, hath not been s
heard of in many ages.



CHAP. III.

How God punisheth here, th
may spare hereafter. A stre
example, the like hath scarc
at any time been
heard of.

In the yeare of our Lord
thousand one hundred e

five *Andronicus* Emperour of the East being overcome and taken prisoner by *Isaac Angelo*, had two heavy iron-chains put about his neck, was laden with fetters and shackles, and was most barbarously and despitefully used, and at length in this manner was brought before the forenamed *Isaac*. Before whom complaining of his hard usage, he was delivered over to the multitude to be abused at their pleasure. They being set on fire with anger, thought it a fine thing to be revenged of their enemy: And thus they used him. They buffeted him, they bastinadoed him, they pulled him by the beard, they twitcht his hair from his head, they dasht out his teeth, they dragged him in publick, they made him a laughing-stock, they suffered women to beat him with their fists. Then they cut off his right hand; and being thus maimed, they thrust him into the dungeon of thieves and robbers, without either meat or drink or any other thing that was necessary, or any one to look after him. After a few dayes
they

144 *The fifth Considerat.*

they put out one of his eyes, and being thus shamefully mangled, having one eye put out, and one hand cut off, they put upon him a very sorry short coat, shaved his head, set him upon a scabbed Camel with his face toward the tail, put upon his head a Crown of Garlick, made him hold in his hand the Camels tail instead of a Sceptre, and so they carried him through the market-place very leisurely with great pomp and triumph. And here the most impudent, base, and vile amongst the people, like savages, after an inhumane sort fell upon him, nothing at all considering that not past three dayes before he was no lesse then an Emperour, crowned with a royall Diadem, commended, worshipped, honoured, yea and adored of all men. Nothing at all regarding the oath of Allegiance, they raged and were mad upon him, and their rage and madnesse fitted every man with instruments of mischief against him. Some struck him on the head with clubs, others filled his nostrils with dirt, others

Psal.
73 5.

Psal.
106.
39.

others squeezed sponges upon his face first soaked in the excrements of man & beast, others run him into the sides with spits. Some threw stones, others threw dirt at him: some called him mad dog, others called him fool and blockhead. An impudent woman running out of a kitchen with a kettle of scalding water in her hand, poured it upon his head as he passed by. There was none which did not some mischief or other to him. At length they brought him to the Theatre to make him a laughing-stock, took him down from the Camel, and hanged him up by the heels between two pillars. Thus poore Emperour having suffered a thousand indignities, yet he bore them patiently, carrying himself like a man, and a true Christian Champion. He was never heard all the while to lament, or cry out of his hard fortune: for it had been to no purpose. He was all the while casting up his account, which he was to make unto God, and begging pardon for his finnes. He was heard to say nothing but

H onely

146 *The fifth Considerat.*

onely this, and this he said often,
Domine miserere, Domine miserere,
Lord have mercy, Lord have mercy.

Psal.
73 5.

Unhappy *Andronicus* which wast
compelled to suffer such things! But
happy in this, that thou didst suffer
them so patiently, as being the just
reward of sinne!

Psal.
106.
39.

When he was hanged up, one
would have thought their malice
should have ceased: but they spared
him not then, as long as he lived:
For they rent his coat from his
body: and tossed him up and down
with their hands, tearing him in
pieces with their nails. One more
cruel then the rest run his sword
through his belly and guts as he
was hanging. Two others, to trie
whose sword was sharpest, thrust
him through the back, leaning up-
on their swords with both their
hands. Here the most miserab'le
unhappy Emperour with much ado
lifted up his maimed hand to his
mouth, to suck out the blood, as
some thought, from the fresh and
bleeding wound, and so ended his
life miserably. After some few
dayes

dayes he was taken down from the gibbet, and thrown under one of the arches of the Theatre like a beast, till some that had more humanitie in them then the rest, removed him; But yet notwithstanding he was not suffered to be buried. Oh *Andronicus*! Oh thou Emperour of the East! How much wast thou bound unto God, whose will it was that for a few dayes thou shouldst suffer such things, that thou mightest not perish for ever! Thou wast miserable for a short time, that thou mightest not be miserable for all *Eternitie*. I make no doubt but thou hadst the yeares of *Eternitie* in mind, seeing that thou didst suffer such things so constantly and couragiously.

Nicetas Coniales is mine Author, from whom I borrowed this lamentable historie; and he lived about the same time, when this happened.

Let us Christians keep alwayes in mind the yeares of *Eternitie*. So whatsoever adversitie or affliction happeneth, we shall more easily

148 *The fifth Considerat. &c.*

beare it. Every thing is short, if we compare it with *Eternitie*. For our light affliction, which is but for a moment, worketh for us a farre more exceeding, and *Eternall* weight of glory. Hereupon S. *Augustine* cryeth out and prayeth so earnestly, *Domine, hic ure, hic seca, modo in æternum parceas*; Lord, sear me here, lance me here, so thou sparest me hereafter. And *Fulgentius*, though a most holy man, drawing neare unto his death, threescore and ten dayes before he died was often heard to cry out, *Domine, da mihi modò patientiam, & postea indulgentiam*; Lord, grant me patience here, and ease hereafter. These were his words and prayers even to the last gasp. Certain it is, God spareth them least of all, whom he determineth to take unto himself to dwell with him through out all *Eternitie*.

2 Cor.
4.17.

August.

Fulgentius.

Psal.
73 5.

Psal.
106.
39.

THE

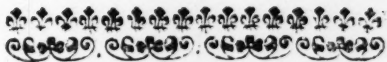
We have a buildng of God an house
not made with hands, ETERNAL.
in the heavens. 2 Cor. 5. 1.



Let none wonder at my habitation. I have
here a most lowe palace, when I thinke
upon the everlasting prisons of hell and
the ETERNAL MANSIONS of heaven.

Psal.
73 5.

Psal.
106.
39.



THE SIXTH CONSIDERATION

upon
ETERNITIE.

*How the holy Scripture in many
places teacheth us to meditate
upon Eternitie.*

THe kingly Prophet, speaking of the wicked, saith that they *walk on every side, or in a circuit.* This <sup>*Psal.*
12. 8.</sup> is their manner of life: They go from feast to feast, from delights to delights, from wickednesse to wickednesse. This is their *Circuit*. And when they think they have almost finished their *Circuit* of wickednesse, and gone over the round of their lust, they begin again, returning still to their former course,

H 3

till!

150 *The sixth Considerat.*

till death stealeth upon them before they be aware.

The children of *Job* made this law amongst themselves, to feast one another round, every one in his course. The good man their father observed and knew very well, that this their feasting round could not be without sinne : And therefore he

Job 1.5. sent, and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. As therefore the wicked delight and rejoyce in going the circuit of their pleasure : So God shall appoint them a circuit to go ; but it shall be a circuit of torments, and that perpetuall and Eternall. Blessed *David* foresaw this likewise : For saith

Psal. 77. he, *Thine arrows went abroad :*
17, 18. The voice of thy thunder was heard in the Heaven, or, round about. Famine, Warre, Pestilence, Sorrows, Diseases, Calamities, Death it self, and all adversities whatsoever happen before the first death, are the Arrows of the Lord ; but they flie over : they have

Psal.
73. 5.

Psal.
106.
39.

have wings, and they quickly fly from one to another. But the voice of his thunder, the voice of his anger and fury shall continually rore in the prison of Hell, and like a wheel run round without wearing, for all *Eternitie*. This wheel, as if it were filled with Gunpowder, when it hath once taken fire, shall burn for ever and ever. *A fire is kindled in mine anger, and shall burn unto the lowest Hell.* There is also another circuit, and that likewise is *Eternall*: from unutterable cold to intolerable heat, and from heat back again to cold. *Drought and heat consume the snow-waters,* (so saith *Job*) and so doth the grave those that have sinned. *S. Matthew* signifieth it more expressly by the gnashing of teeth and weeping of eyes. That we may more fully set out this horrible and incomprehensible wheel, order requireth that we shew how the Church agreeth with the holy Scripture in this, as the holy Fathers agree with the Church. We have here divers

Deuter.
32.22.

Job 24:
19.

Matth.
22.13.

152 *The sixth Considerat.*

good admonitions from all these, which if we attend unto, we cannot easily let *Eternitie* slip out of our memorie.

Psal.
73 5.

Psal.
106.
39.



CHAP. I.

The Answers of the holy Fathers and the Church about this.

OF all the holy Fathers which have lived in divers ages, we should do well to hearken unto five especially, *Augustine, Chrysostome, Gregory, Bernard, Laurentius Justinianus.*

The first question here (which yet may seem a vain and a foolish one) is, Which is easier, and more tolerable, to suffer pain in the head, eyes, or teeth; to be troubled with the stone; to be pained with the wind Colick, or *Iliaca Passio*, or any other acute disease; neither to sleep night nor day, but to be tormented continually without any respite for three dayes together:
The

The question now is, I say, Which is easier, whether to suffer the pains now mentioned, or else to eat a piece of a fish which is made bitter by the breaking of the Gall. This may seem a very ridiculous and most id'e question. For, How much sweeter is it to eat such a whole fish, rather then suffer those so grievous torments though but for one day ! The bitterness of the fish will not endanger a mans life, nor make him sick, but leave onely a bitter taste in the mouth, which is displeasing to it. It is truly answered. And yet how many thousands of men make choyce rather of the former ! For, how often doth the Preacher teach and exhort, cry out and speak plainly ! Christian brethren, consider well with yourselves and look about you ; The *Eternall* salvation of your souls is in question : If you walk this way, you must assuredly look for *Eternall* torments : Christ hath shewed you another way both by his life and doctrine. Return therefore and repent, you have gone long enough

154 *The sixth Considerat.*

astray. You may if you will have entrance into Heaven; if you be shut out, it is your own fault: God is not wanting to those that are willing. It is true indeed, There is some bitterneſſe in uſing abſtinence and faſting, in confeſſing of finnes, in keeping the body under, in ſetting a ſtrict watch over thy ſenſes, in conquering ones ſelf, in living chaſtly and continently. This is no eaſie taſk: But let it be what it will, we muſt ſuffer it. *Ought not Chriſt to have ſuffered theſe things, and ſo to enter into his glory?* Let not a little and ſhort labour terrifie us: It is but for a few yeares, or it may be but a few dayes, that we are to do and ſuffer valiantly; But our joy and reſt ſhall be *Eternall*. He overcometh all, whoſoever overcometh and conquereth himſelf, containeth himſelf, and reſiſteth his evil and violent paſſions; and all this for Chriſt, for Heaven, for bleſſed *Eternitie*. Chriſt after his reſurrection found his diſciples eating fiſh broyled upon the coals:

To

Pſal.
73. 5.

Pſal.
106.
39.

1. Cor.
9. 26.

To teach them how great things they should afterwards suffer ; and that they were not to think of a soft and easie life, but that they were to be stoned, whipped, crucified, have their skin pulled over their eares ; that this was the way to a joyfull resurrection, and to the participation and fellowship of *Eternitie* with the blessed ; that all other things were small and of no worth in comparison of immortallitie, and that blessednesse which yet eye hath never seen. These things are often spoken of, but they are little regarded. This fish bitter with the over-flowing of the gall, that is, worldly crosses and the sufferings of this life, is often set before us : but it goeth against our stomach, we cannot endure to taste of it. *Eternitie* is a thing we often heare of, we often reade of, it is continually preached unto us, and often repeated : but we either heare not, or believe not, or regard not ; or if we do for a time, the cares of the world soon put it out of our minds, and we
bury

156 *The sixth Considerat.*

burie it in oblivion. But again, the Conscience often playes the preacher, and recalls to our mind these wholesome lessons, is instant, dehorts, reproves; but prevails nothing. All is in vain. For many are so obstinate and perverse, that neither the Preacher nor their own Conscience can work upon them. But some are so impudent, that they will set themselves in opposition, and reply thus, *Let it go well with us here, and we care not; we neither know nor care what shall come hereafter, we are all for present profits and pleasures: no man returneth again from the dead; neither was it ever known that any one came back again out of Hell. Come therefore, let us eat, drink and be merry, let us enjoy our goods and take our pleasure. These are the worldlings Ditties: But let S. Augustine determine this question; Melius est, modica amaritudo in faucibus, quàm Aeternum tormentum in visceribus. Better it is, saith he, to suffer a little bitterness in the mouth, then Eternall torments*

Psal.
73 5.

Psal.
106.
39.

August.

in the inward parts. It is far better to suffer for our offences here in this world, then in the world to come. Farre better is it for three-score years and ten continually together here on earth, to be punished with most grievous punishments, then to suffer the torments of Hell for one day, yea for one houre hereafter. But let us hear what another of the Fathers saith.

Saint *Chrysostome* propounds the second question after this manner; Suppose one night in an hundred yeares a man should have a sweet and pleasant dream, and be after punished an hundred yeares for it, would he think such a dream were to be desired? And yet saith the Father, As a dream is to an hundred yeares, so is this present life to the life to come, yea rather it is much lesse: And as a drop is to the main Ocean, so are a thousand yeares unto *Eternitie*. And in another place, What is there, saith he, to be compared unto *Eternitie*? What are a thousand yeares in comparison of infinite

ages

Hom.
20. ad
Pop. dat.

Hom.
28. in Es.
p. fl. ad
Hebr.

158 *The sixth Considerat.*

ages which are yet for to come ?
 Are they not like unto the least
 drop of a bucket compar'd unto a
 bottomlesse Well ? Look for no
 end of torments after this life, un-
 lesse thou repentest before thou de-
 partest out of this life : for after
 death there is no place of repen-
 tance, no shedding of teares will
 profit thee, or do thee any good.
 Though a man in Hell should
 gnash his teeth, and blare out his
 scorched tongue, he shall not ob-
 tain so much as a drop of cold wa-
 ter. Grant then that a man should
 enjoy pleasures all his life long,
 what is that to infinite ages which
 are yet for to come ? Here in this
 life all things good and bad have
 at length an end ; but the punish-
 ments that shall be suffered here-
 after shall have no end. Set fire
 on the body here, and the soul will
 soon depart : But after the resur-
 rection, when the body shall
 be from thenceforth immortall
 and incorruptible, the soul of the
 damned shall alwayes burn, and
 not consume in Hell fire. They
 shall

Psal.
 73. 5.

Psal.
 106.
 39.

shall rise again, incorruptible indeed : but how ? Not to receive a crown of incorruptible glory, but to suffer *Eternall* torments. But let us heare what another of the Fathers saith.

Saint Gregory maketh answer to this common question, Will not drunkenness sooner steal upon a man in the wine-cellar, standing by the hogshead, then in the Parlour sitting at the table ? The Spouse of Christ triumpheth in the words of Solomon, *He brought me to the banquetting-house* (or canon. 2. 4. as some reade it, *He brought me into his wine-cellar*) and his banner over me was love, or, *He hath set his banner of love over me.* Upon which words Saint Gregory discoursing, saith thus, By the *wine-cellar* what can we better or more fitly conceive, then the secret contemplation of *Eternitie* ? For truly whosoever doth seriously consider with himself upon *Eternitie*, and let this consideration sink deep into his mind, he may truly rejoyce, and triumph with

158 *The sixth Considerat.*

ages which are yet for to come ?
 Are they not like unto the least
 drop of a bucket compar'd unto a
 bottomlesse Well ? Look for no
 end of torments after this life, un-
 lesse thou repentest before thou de-
 partest out of this life : for after
 death there is no place of repen-
 tance, no shedding of teares will
 profit thee, or do thee any good.
 Though a man in Hell should
 gnash his teeth, and blare out his
 scorched tongue, he shall not ob-
 tain so much as a drop of cold wa-
 ter. Grant then that a man should
 enjoy pleasures all his life long,
 what is that to infinite ages which
 are yet for to come ? Here in this
 life all things good and bad have
 at length an end ; but the punish-
 ments that shall be suffered here-
 after shall have no end. Set fire
 on the body here, and the soul will
 soon depart : But after the resur-
 rection, when the body shall
 be from thenceforth immortall
 and incorruptible, the soul of the
 damned shall alwayes burn, and
 not consume in Hell fire. They
 shall

Psal.
 73 5.

Psal.
 106.
 39.

shall rise again, incorruptible indeed : but how ? Not to receive a crown of incorruptible glory , but to suffer *Eternall* torments. But let us heare what another of the Fathers saith.

Saint Gregory maketh answer to this common question , Will not drunkenness sooner steal upon a man in the wine-cellar, standing by the hogshead, then in the Parlour sitting at the table ? The Spouse of Christ triumpheth in the words of Solomon , *He brought me to the banquetting-house* (or *as some reade it, He brought me into his wine-cellar*) and his banner over me was love, or, *He hath set his banner of love over me.* Upon which words Saint Gregory discoursing, saith thus, By the *wine-cellar* what can we better or more fitly conceive, then the secret contemplation of *Eternitie* ? For truly whosoever doth seriously consider with himself upon *Eternitie* , and let this consideration sink deep into his mind, he may truly rejoyce, and triumph with

Gregory.

Eccl. 2. 4.

160 *The sixth Considerat.*

with the Spouse, saying, *He hath set his banners of love over me*: For he will keep better order in his love, loving himself lesse, God more, and even his enemies also for Gods sake. But such is the nature of this profound consideration, that it will presently make a man drunk. Make him drunk? How? With the drunkenness of the best desires, such as will lead him to amendment of life, carrie him to his heavenly countrey, and bring him at length to joyes *Eternall*. It was cast in the Apostles teeth, that they were drunk with wine: And so they were indeed; but it was with wine out of this Cellar. Saint Gregory hath many excellent considerations, and sayings upon *Eternitie*: amongst others he hath this, which is a very short one and a true one, *Momentaneum quod delectat, Aeternum quod cruciat*: That which delighteth is momentanie, but that which tormenteth is *Eternall*. Here I could wish with Job, *Oh that these words were written! Oh that they*

Psal.
73.

Psal.
106.
39.

Job 19.
23, 24.

they were printed in a Book ! That they were graven with a pen of iron ! These words, I say, That which delighteth is momentarie, but that which tormenteth is Eternall. The Book in which this should be written, is the heart of man ; the pen of iron with which it should be written, is serious meditation ; the ink with which it should be written, is the bloud of christ. And these words so imprinted and ingraven in the breast, are then especially to be called to mind, and to be often repeated, when pleasure fawneth, when lust provoketh, when luxurie inviteth, when the flesh rebelleth, and the spirit faileth, when there is occasion of sinne offered, and danger of falling into sinne. But let us heare what another of the Fathers saith.

In the fourth place comes Saint Bernard : He shall answer to the question here to be propounded. In the lives of men there is such difference, that almost now so many men so many judgements concerning

162 *The sixth Considerat.*

cerning afflictions. There are found some so grievously and continually afflicted, that they are ready to fall down under the crosse as being too heavy for them to bear. One is oppressed with poverty, another is afflicted with sicknesse, another is overcharged with secret debts, another is tormented with cares, another is grieved and vexed with injuries and slanders: every man thinketh that most grievous which in present he suffereth. And many times it cometh to passe that such as are faint-hearted and impatient, wish for death, runne into the water, and make haste to the halter, thinking thereby to find an end of all their griefs and sorrows, whereas indeed that supposed end becomes to them but the beginning of their sorrows, and such sorrows as never shall have end. But with the good and godly it is not so: They patiently endure all, submitting themselves in all things to Gods good will and pleasure. They neither desire to die quickly, nor yet to live long.

Is

Psal.
73 5.

Psal.
106.
39.

Is it Gods will they shall die? They also are willing. Will he have them die quickly? They are willing to that also? Will he have them live yet longer? They are not against that. What God willeth, that they will; What he willeth not, neither will they. Beside these two kinds of men, there is a third, and that is the greatest part of men, that desire to live long: And there is almost no man so old but he hopes and desires to live yet another year. These men are never heard to say, they have lived long enough. Death maketh too much haste with them, he cometh to them too soon, yea and before his time. Here now the question may be moved, Who live, or who shall live longer. Saint *Bernard* in his seventeenth Sermon upon the ninety first Psalme, upon these words, *with long life will I satisfie him,* breaketh forth into this admiration, What is so long as that which is *Eternall*? What is so long as that which shall have no end? Life *Eternall* is the good end

164 *The sixth Considerat.*

end which we are all to aim at, and this end is without end. And further he addes, That is the true day indeed after which there follows no night, where there is *Eternall* veritie, and true *Eternitie*, and therefore true and *Eternall* satietie. So then the question may be determined thus, That those onely shall live a long life truly so called, whosoever shall never die, but alwayes live in heaven; And again, That those shall die a lingring death (alas! too lingring a death) whosoever shall alwayes die, but never live in Hell: for they shall live onely there to be tormented alwayes. Let us heare but one more, and so conclude.

Laurentius Justinianus shall resolve the last question for us. There are, saith he, many things in this world which nature hath so appropriated and assigned to some one certain place, that they are not to be found in another place, unlesse it be in part. Of some flowers which grow in the new-found

upon *Eternity*. 165

world we have onely the
Of some living creatures
re brought over unto us one-

skinner. Now *Eternitie* is
so proper to another world,

is not to be found in this;

the seed thereof we may
even in this world. And

are the seeds of *Eternitie*?

are, saith *Laurentius*, *Con-*

of a mans self, The gift of

e, and the taste of *Christs*

To contemne others, is a

that overspreadeth the whole

, whose wood is fewel for

of Hell. *To contemne him-*

a very small seed, scarce

in the world: *Christ*

at it down from heaven

him, who made himself *Philip.*

reputation, and took up- ^{2.7.1}

in the forme of a servant,

came obedient, not to the

onely, or the Manger, but

to mount *Calvarie*, unto

, even the death of the

, unto the grave, yea even

Hell. *wherefore* God also

highly exalted him. Behold,

this

8.

9.

164 *The sixth Considerat.*

end which we are all to aim
and this end is without end.
further he addes, That is the
day indeed after which there
flows no night, where there
Eternall veritie, and true *Et*
ie, and therefore true and
nall satietie. So then the que
may be determined thus,
those onely shall live a long
truly so called, whosoever
never die, but alwayes live in
ven; And again, That those
die a lingring death (alas!
lingring a death) whosoever
alwayes die, but never live
Hell: for they shall live on
there to be tormented alwa
Let us heare but one more, and
conclude.

Laurentius Justinianus shall
solve the last question for
There are, saith he, many things
this world which nature hath
appropriated and assigned to so
one certain place, that they
not to be found in another pla
unlesse it be in part. Of for
flowers which grow in the ne
sou

found world we have onely the seed : Of some living creatures there are brought over unto us onely by the skinner. Now *Eternitie* is a thing so proper to another world, that it is not to be found in this ; onely the seed thereof we may have even in this world. And what are the seeds of *Eternitie* ? They are, saith *Laurentius*, *Contempt of a mans self*, *The gift of Charitie*, and *the taste of Christs works*. *To contemne others*, is a tree that overspreadeth the whole world, whose wood is fewel for the fire of Hell. *To contemne himself* is a very small seed, scarce known in the world : Christ brought it down from heaven with him, who made himself *Philip. of no reputation*, and took up- *2.7.1* on him the forme of a servant, and became obedient, not to the 8. Stable onely, or the Manger, but even to mount *Calvarie*, unto death, even the death of the Crosse, unto the grave, yea even unto Hell. wherefore God also 9. hath highly exalted him. Behold, this

166 *The sixth Considerat.*

Luke
7.47.

this little seed is grown up and spread in breadth, and is become the highest of all trees. The same Authour speaking of *Charitie*, saith thus, The measure of our glory and *Eternall* reward, shall be according to the measure of our *Charitie*. For, *To whom little is forgiven, the same loveth little*. He obtaineth lesse grace, whosoever hath lesse *Charitie*: And where there is lesse grace, there also shall be lesse glory. So then it is most true, The more thou lovest God, the more thou heapest up unto thy self *Eternall* rewards. The whole Law is love, but it must be pure, chaste, and holy. I have done with the second, which is *Charitie*. I come to the third, which is *The taste of Christs works*. It is a common and witty saying in the Rhetorick Schools, *He is to be thought a good proficient, who can relish Tull's works*: We may say as much in the School of Christianity, *He hath made a good progresse in religion and virtue, who can relish Christs works, who likes the*

the taste of Christs doctrine and example. But whosoever findeth no taste a'most at all, no relish in the words and works of Christ; whosoever is not moved, affected, and delighted with those things which belong unto the mind, and Christian piety, to Heaven and Eternall felicitie; but on the contrary findeth much sweetnesse in eating, drinking, walking, laughing, jelling and playing: The same man may say with sorrow enough, too truly, *How little seed of Eternitie have I within me, O my God!* Or rather, *I have none at all.* For when I descend into my self, I see manifestly what spirit is within me, and whither my affection carrieth me. To spend whole nights in dancing, feasting, revelling, quaffing, dicing, and carding, hearing foolish and idle tales, reading impure books, calling for, and laughing at amorous songs, playing the good fellow, and doing as the company doth; Oh this never offendeth me, this is pleasing and delightfull to me. But to heare of Christ
and

168 *The sixth Considerat.*

and his life, to heare of holy men that lived formerly, who were much given to watching, fasting, and prayer, or to read of their lives, that makes no musick in my eares, and this is an eye-sore unto me: I can neither heare nor see: I stop mine eares, and close mine eyes for feare lest they should be offended. To heare a Sermon of an houre long, it is death unto me, and therefore I seldome come to Church: or if I do sometimes, I drive away the time, either sleeping or prating. There are too many such men in the world: but of such it may be truly said, That they have no taste or relish at all of the works of Christ. But now let us heare the judgement of the Church concerning *Eternitie*.

The memory of *Eternitie* is so precious in the esteem of the Church, that there is no Psalm, no Prayer, no Hymn but closeth with it, *Glory be to the Father, and to the Sonne, and to the Holy Ghost; as it was in the beginning.*

is now, and ever shall be, world without end. Amen. As it was in the beginning, that is, before all beginning, from all Eternitie, without any beginning: is now, and ever shall be, world without end, that is, throughout all ages; infinite, innumerable, incomprehensible ages; to all Eternitie. But let us leave the little rivers, and make hast to the fountain.



CHAP. II.

*Clear testimonies of Divine
Scripture concerning
Eternitie.*

I Will produce only three witnesses, a Prophet, an Apostle, and an Evangelist.

How many and how great are the sighs and groans of poore abject and despised men! we may heare them every day. One or other every-where is complaining, Wo is me poore man, I have few or no friends at all; I am disre-
I Spected;

170 *The sixth Considerat.*

spected; I am scorned and trampled under foot almost by all. Have patience a little, O man, suffer for a while; the day of comfort will rise at length, though it seem long first. Remember Gods promise in the Prophecie of *Baruch*, Cast about thee a double garment of the righteousness which cometh from God, and set a Diadem on thy head of the glory of the Everlasting.

Baruch
1.2.

Others there are that accuse Nature, complaining still that she hath given too long a life to ravens, and too short a great deal unto man. Heare thus much, you that are still complaining of the shortnesse of mans life, This life is short indeed: but when this short and vain life shall end, there remains another life which never shall have end. If ye will not believe me, yet believe S. Paul, For we know, saith S. Paul, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, Eternall in the heavens.

2 Cor.
5.1.

What

What great losse is it then, if this earthly tabernacle of our bod ybe dissolved, when as we have a royall palace prepared for us, which is not subject to dissolation? To the testimonie of the *Prophet* and the *Apostle* let us adde the testimony of the *Evangelist Saint Matthew*, in whose Gospel we may reade these words of our Saviour, If thy ^{Matth.} hand or thy foot offend thee, cut ^{18.3.} them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather then having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell-fire. Oh fire! Oh hell! Oh Eternitie! Time is nothing, if it be compared with Eternitie; shortnesse of life and so losse of time is no losse at all, but great gain, if thereby we gain Eternitie. Christ hath promised it, and Saint *Matthew* hath recorded it, and sealed it in these words of

170 *The sixth Considerat.*

spected; I am scorned and trampled under foot almost by all. Have patience a little, O man, suffer for a while; the day of comfort will rise at length, though it seem long first. Remember Gods promise in the Prophecie of *Barnuch*, Cast about thee a double garment of the righteousness which cometh from God, and set a Diadem on thy head of the glory of the Everlasting.

Barnuch
1.2.

Others there are that accuse Nature, complaining still that she hath given too long a life to ravens, and too short a great deal unto man. Heare thus much, you that are still complaining of the shortnesse of mans life, This life is short indeed: but when this short and vain life shall end, there remains another life which never shall have end. If ye will not believe me, yet believe S. Paul, For we know, saith S. Paul, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, Eternall in the heavens, What

2 Cor.
5.1.

What great losse is it then, if this earthly tabernacle of our body be dissolved, when as we have a royall palace prepared for us, which is not subject to dissolution? To the testimonie of the *Prophet* and the *Apostle* let us adde the testimony of the *Evangelist Saint Matthew*, in whose Gospel we may read these words of our Saviour, *If thy hand or thy foot offend thee, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather then having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell-fire. Oh fire! Oh hell! Oh Eternitie!* Time is nothing, if it be compared with Eternitie; shortnesse of life and so losse of time is no losse at all, but great gain, if thereby we gain Eternitie. Christ hath promised it, and Saint *Matthew* hath recorded it, and sealed it in these words of

172 *The sixth Considerat.*

Math. 19. 29. our Saviour, Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-fold, and shall inherit everlasting life. Is it not clear enough that this promise is of blessed *Eternitie*, when we have security given us of receiving an hundred-fold reward? Again, Christ according to the same Evangelist forewarning of the latter judgement, three times makes mention of *Eternitie* expressly in these words, *everlasting*, or *eternall* fire, *everlasting*, or *eternall* punishment, and *life eternall*.

Seeing therefore the holy Fathers, the Church, and the sacred Scripture do so many wayes propound unto us the serious consideration of *Eternitie*; it is our part and duty, as many of us as look for *Eternall* life in heaven, it is our part and duty seriously to meditate thus with our selves everyone: Oh my God! How seldom have I heretofore thought upon

upon *Eternitie*! or if I have thought upon it, in what a cold and negligent manner have I done it, notwithstanding every day, yea every houre and minute I draw nearer and nearer unto *Eternitie*? But for the time to come by the assistance of thy grace I will mind it more carefully then heretofore I have done; and if at any time through thy bounty riches shall increase, I will not set my heart upon them: though the world should smile upon me, though I should want no temporall thing that my heart can desire, though I should seem to flow in never so much abundance, yet will I still remember *Eternitie*. In the midst of my prosperitie these shall be my thoughts, But how long shall this last? will this fair weather never change? will this comfortable sunne alwayes shine upon me? Or if I should live in prosperity all the dayes of my life, what shall it profit me after death? After this sweet but short, pleasing but perilous, unhappy happinesse, there shall shortly follow *Eternitie*.

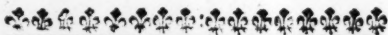
174 *The sixth Considerat.*

73
tie, Eternitie. But if the world goes ill with me, if it frown upon me, if I meet with many crosses, troubles and afflictions, if misfortunes befall me, if they rush upon me like waves one in the neck of another, if I be turmoiled and tossed up and down, then these shall be my dayly thoughts, Well, let the world have its course, I am content to bear it, Gods will be done. Let the sea be troubled, let the waves thereof rore, let the winds of afflictions blow, let the waters of sorrows rush upon me, let the clouds of tentations threaten rain and thunder, let the darknesse of grief and heavinesse compasse me about, yea though the foundation of the world should seem to shake, yet will I not be afraid. These storms will blow over, these winds will be laid, these waves will fall, this tempest cannot last long, and these clouds shall be dispelled. Whatsoever I suffer here, shall shortly have an end, I shall not suffer *Eternally*. Come the worst that can come, death will put

put an end to all my sorrows and miseries. But no storm to that storm of fire and brimstone which the damned shall suffer in Hell *Eternally* and without end. All things here shall have an end, but the torments there shall have no end. Whatsoever is not within the circle of *Eternitie*, is short, swift, and momentany, it is but a shadow, but a dream, so saith S. Chrysostome. It is but a *Modicum* or a thing of nothing, a little, a very little, for a little while, yea a very little while. Often doth our Saviour beat upon this, speaking to his Disciples. All his own sufferings, yea his most bitter death upon the crosse, he calleth but a little: All the sufferings, punishments, and violent deaths of the Apostles, all but a little: And why should not I also think it but a little, whatsoever here I suffer, though I should suffer it an hundred yeares together? For yet a little while, *Mat. 24. 27.* and he that shall come, will come, and will not tarry. I will therefore suffer patiently whatsoever can
 I 4 happen,

176 *The sixth Considerat.*

happen, and account one thing onely necessarie, and that is, To do nothing against my Conscience, and displeasing unto God. For all is safe and sure with him who is certain and sure of blessed *Eternitie*.



CHAP. III.

This life in respect of that which is to come is but as a Drop to the Ocean, a little stone to the sand upon the Sea-shore, a Centre to the Circle, a Modicum, a little, a very little time, a Minute to Eternitie. And such are the sufferings of this life in respect of the joyes that shall be hereafter.

Most true it is, whatsoever labour or sorrow we suffer in this life, it is but a *Modicum*, or for a little while. It is the saying of *S. Augustine*, *This Modicum or little while seems long unto us, because*

cause it is not yet all past and gone:
 But when it shall come to an end,
 then shall we perceive and under-
 stand what a little while this Me-
 dicum was. The wisest of men
 being to shew the vanity and short-
 nesse of this present life, though it
 should be lengthened to an hun-
 dred yeares, which few men can
 reach unto, makes choise of the
 most minute things in the world,
 whereby to expresse it and set it
 forth by way of resemblance. For
 thus we read expressely in Ecclesi-
 asticus, The number of a mans Eccles
13.9.
 dayes at the most are an hundred
 yeares. As a drop of water unto
 the sea, and a gravel-stone in com-
 parison of the sand, so are a thou-
 sand yeares to the dayes of Eterni-
 tie. And why then do ye rejoyce
 in this, ye long-liv'd men, that ye
 have lived an 100 yeares? All our
 years are, What are they? They are
 as a drop of water unto the sea, and
 a gravel-stone in comparison of the
 sand. And what is a little stone
 to those exceeding high mountains
 of sand? and what is a small drop

10.

178 *The sixth Considerat.*

of water to the deep and fathom-
 lesse Sea? such are fifty, sixty, yea
 an hundred yeares, (Heare this, ye
 old men) they are but a *Modicum*,
 a very little while, but a *Minute* of
 time, indeed nothing at all to the
 dayes of *Eternitie*. And yet, foolish
 and miserable men, we are over-
 joyed with this little stone, this
 small drop. Our life is indeed a lit-
 tle stone, but no jewel, no precious
 stone; it is made of no better mar-
 ter then sand. Our life is a drop, but
 not of sweet and fresh water; it is
 salt and brackish as the sea-water
 is. For all his dayes are sorrows,
 and his travell grief; yea his heart
 taketh no rest in the night: So saith
 the Preacher. It is the counsel of
S. Augustine, Recall to mind, saith
 he, the yeares that are past, from
Adam to this present day; runne
 over all the Scripture: It is but
 almost yesterday since he fell, and
 was thrust out of *Paradise*. For
 where are those times that are
 past? Certainly, if thou hadst lived
 all the time since *Adam* was thrust
 out of *Paradise*, even unto this pre-
 sent.

Eccles
 2.23.

August.

sent, thou wouldst perceive and
 confesse that thy life was not long,
 which is so soon fled away. For
 what is any mans life? Adde as
 many yeares as thou wilt, imagine
 the longest old age: What is it? Is
 it not as a morning blast? All this
 is most true. I pray you tell me,
 where is *Adam* now? where is
Cain? where is long-liv'd *Me-
 thuselah*? where is *Noah*? where
 is *Sem*? where is *Eber*? where is
 most obedient *Abraham*? where is
Jacob? where is *Joseph*? They are
 dead and gone, their time is past;
 we may say of them, *Vixerunt, fue-
 runt* *Tiots*, *Once they were, now
 they are not.* Thus our life passeth
 away; thus the glory of the world
 passeth away. O morning dew!
 O mere vanity! What is it that we
 so desire here? what so long as to
 be hoped or wished for here? short
 it is, a *Modicum* it is, it is vile and
 nothing worth, it is but a small
 point whatsoever thine eye be-
 holderh here. It is a true saying of
Gregorie the great, The longest
 measure of our life is but a point;

Greg.

MATH.

or

178 *The sixth Considerat.*

of water to the deep and fathom-
 lesse Sea? such are fifty, sixty, yea
 an hundred yeares, (Heare this, ye
 old men) they are but a *Modicum*,
 a very little while, but a *Minute* of
 time, indeed nothing at all to the
 dayes of *Eternitie*. And yet, foolish
 and miserable men, we are over-
 joyed with this little stone, this
 small drop. Our life is indeed a lit-
 tle stone, but no jewel, no precious
 stone; it is made of no better mar-
 ter then sand. Our life is a drop, but
 not of sweet and fresh water; it is
 salt and brackish as the sea-water
 is. For all his dayes are sorrows,
 and his travell grief; yea his heart
 taketh no rest in the night: So saith
 the Preacher. It is the counsel of
S. Augustine, Recall to mind, saith
 he, the yeares that are past, from
Adam to this present day; runne
 over all the Scripture: It is but
 almost yesterday since he fell, and
 was thrust out of *Paradise*. For
 where are those times that are
 past? Certainly, if thou hadst lived
 all the time since *Adam* was thrust
 out of *Paradise*, even unto this pre-
 sent.

Eccles
 2.23.

Augst.

sent, thou wouldst perceive and
 confesse that thy life was not long,
 which is so soon fled away. For
 what is any mans life? Adde as
 many yeares as thou wilt, imagine
 the longest old age: What is it? Is
 it not as a morning blast? All this
 is most true. I pray you tell me,
 where is *Adam* now? where is
Cain? where is long-liv'd *Me-
 thuselah*? where is *Noah*? where
 is *Sem*? where is *Eber*? where is
 most obedient *Abraham*? where is
Jacob? where is *Joseph*? They are
 dead and gone, their time is past;
 we may say of them, *Vixerunt, fue-
 runt Tunc*, *Once they were, now
 they are not*. Thus our life passeth
 away; thus the glory of the world
 passeth away. O morning dew!
 O mere vanity! What is it that we
 so desire here? what so long as to
 be hoped or wished for here? short
 it is, a *Modicum* it is, it is vile and
 nothing worth, it is but a small
 point whatsoever thine eye be-
 holdeth here. It is a true saying of
Gregorie the great, The longest
 measure of our life is but a point;

or

180 *The sixth Considerat.*

or it is a short line that begins, continues, and ends in a point. In
 a Cor. 15.52. *a moment, in the twinkling of an eye all things shall have an end: I have seen an end of all perfection, but thy commandment is exceeding broad, so saith the Psalmist. Why then do we account any time long? For that which is past, now is not; that which is to come, yet is not: and what is the present? The glasse is alwayes running, and the clock never stands still: The houre passeth away by flying minutes. What is flown by, is past and gone: what is yet behind, is still to come: But where is the time which we use to call long? Bernard makes often mention of that most true and excellent saying of S. Hierom (and, Reader, it is worth observing) No labour ought to seem long unto us, no time long, in which we are seeking after Eternall glory.*

Hierom

And yet though the life of man be but very short in comparison of Eternitie, there is none of the damned that can justly accuse God for not granting him a longer life.
 They

They must condemne themselves for not living better. *There is no in-* Ecclesi
41.4.
quisition in the grave (saith Siraci-
des) whether thou hast lived tenne,
or an hundred, or a thousand yeares.

In hell it is no time to complain of shortnesse of life. Every man hath lived long enough, if he hath lived godly enough.

Here, Christian brother, I will deal more boldly and plainly with thee, and lay the matter so open that thou shalt see it clearly presented before thine eyes. Thou sayest that thou dost often think upon heaven, and that thou hast an earnest and longing desire after *Eternitie*. Sayest thou so? I heare thee, but I do not believe thee: neither would I have thee believe me if I should say so of my self. For how can it be, O good Christian brother, how can it be that thou or I should think so often and so seriously upon heaven, and have such a longing desire (as we say we have) after *Eternitie*, and yet be so lukewarm, yea stone-cold, in matters of religion; so slow and backward

182 *The sixth Considerat.*

backward to that which is good ,
 so prone and forward to that
 which is evil , so ready and willing
 to all manner of wantonneſſe , ſo
 querulous and complaining , ſo
 ſlothfull and negligent ? Where we
 ſhould be angry , there are we too
 patient ; and where we ſhould be
 patient and couragious , there are
 we too faint-hearted and p. ſillani-
 mous. In the fire of every light affli-
 ction our patience melts and con-
 ſumes away : nay we are often caſt
 down with a word, we are blown
 down with the breath of a mans
 mouth. But never are we more im-
 patient and desperate, then when
 our wills are croſſed. I might ſpeak
 here of the hot *Apoſtoms* of luſt
 wherewith our hearts are often in-
 flamed and ſwoln, and likewise of
 the devouring *Cancer* of envie
 which often eats into our breſts,
 and makes our fleſh conſume away:
 But I paſſe them by. Notwith-
 ſtanding what hath been ſaid, we
 good and godly men, as we profeſſe
 our ſelves, and would have others
 think us to be , too timourous
 where.

where we should be bold, and too bold where we should be timorous, glory in nothing more then in this, That we have often in our minds and hearty desires the joyes of *Eternitie*. Believe it, it is not credible that the thoughts of heaven and *Eternitie* should be so often in our minds as we speak of, and yet mean while that we should live no better then we doe. Did I say, It is not credible? Nay I say, it is impossible. And thus I shall declare it.

The Patriarch *Jacob* served his uncle *Laban* for his daughter *Rachel* seven yeares, And they seemed Genesis 29.20. to him but a few dayes for the love that he had to her. Hearst thou this whosoever thou art that so complaineest? Thou servest no impostour or deceiver as *Laban* was, but God thy maker, and him that will surely keep his covenant and promise. Thou servest not for a wife, but for the kingdome of heaven: not for the beauty and sight of a wife, but for the beatificall vision and *Eternall* sight of God: not for
the

184 *The sixth Considerat.*

the delight and pleasure of a wife,
 but for celestially and *Eternall* de-
 lights and pleasures. And yet doth
 the trouble of one winters day of-
 rentimes so cast thee down, that
 suddenly all thy love towards God
 and thy desire after heaven begins
 to wax cold in thee. As soon as the
 storme of adversity begins, thou
 breakest forth into most bitter
 complaints, thou callest heaven and
 earth to witnesse, thou breathest
 nothing but revenge; yea often-
 times, I believe, thou sparest not
 God himself, but callest his justice
 into question. At other times when
 pleasure with her fawning allure-
 ments hath once enticed thee, she
 doth so bewitch thee and take
 away thy memory that thou quite
 forgettest to serve God, and so
 runnest headlong into the *Laby-
 rinth* of sinne, which hath a fair
 entrance, at least seemingly, but
 leadeth thee the next way to de-
 struction. Is this the vigilancy
 which thou so much talkest of?
 Is this thy heroicall fortitude and
 love of God? How wilt thou serve
 God

God seven yeares, as *Jacob* did *Laban*, when (alas!) thou canst not endure the labour and sorrow of one short day? O *Simon*, *Simon*, Mark 14:37 sleepest thou? Couldst thou not watch one houre with thy Lord and Master? But heare further concerning the Patriarch *Jacob*. He being beguiled by his uncle *Laban*, who gave him blear-eyed *Leah* instead of beautifull *Rachel*, served him yet seven yeares more for his daughter *Rachel*, whom he dearly loved: And no doubt but those seven yeares also seemed unto him but as a few dayes for the exceeding great love that he had unto her. And it is very likely that oftentimes when he was weary at his work he had an eye unto *Rachels* beauty, and said thus with himself, Surely for her beauty she is worthy for whom I should suffer seven yeares hard service; and, if need were, I would not stick to serve yet seven yeares more. Such was the affection that he bore unto *Rachel*, that it made him scarce sensible of any labour.

Hearest

186 *The sixth Considerat.*

Hearest thou this, thou which goest for a souldier of Christ? conceivest thou this? understandest thou this? How then canst thou still murmur against God? Thou art bid to serve God for Gods sake, that so thou mayest at length enter into Gods *Eternall* rest; Thou art exhorted to tolerance and patience here, that so thou mayest be made partaker of immortalitie with the blessed hereafter: And yet sleepest thou, O sluggard? Hast thou not an eare to hear? Art thou still complaining? Do but reckon up the yeares which thou hast spent in the service of God, and see whether thou hast served God faithfully and painfully twenty yeares, as *Jacob* did *Laban*. I am afraid thou wilt come short in thy reckoning: Hast thou served God so many moneths? I tell thee, I make a question of it. Number the nights that thou hast spent in watching and praying, recount the dayes which thou hast spent in holy exercises, and see if thou canst truly say unto God as *Jacob* did to *Laban*,
In

In the day the drought consumed *Genesis*
 me, and the frost by night, and my ^{31.40.}
 sleep departed from mine eyes. Thus ^{41.}
 have I been twenty yeares in thy
 house : I served thee fourteen yeares
 for thy two daughters, and six
 yeares for thy cattel. Tell me,
 Christian man, hast thou served
 God thus twenty yeares? Thou
 knowest thy wages if thou servest
 God : Not *Labans* daughters, nor
 flocks of sheep ; God himself shall
 be the reward of thy service: Thou
 shalt be blessed both in soul and
 body; It shall be well with thee on
 every side ; Thou shalt enjoy all
 manner of delights ; great delights
 without either lacking or loathing,
 and without end. Thou shalt
 swimme in the bottomlesse *Ocean*
 of pleasures : And yet (behold)
 thy hands are slack to every good
 work ; Thy feet are slow to go to
 Church ; thy heart consumes away
 with envy, flames with anger and
 revenge, abounds with the vermine
 of filthy thoughts, and is quite
 dead through slothfulnesse and
 impatience. Is this thy serving of
 God ?

188 *The sixth Considerat.*

God? Is this the way, thinkest thou, to heaven, to immortall life, to *Eternall* blessednesse? Surely it is not. Why dost thou not rather as *Jacob* did? when thou art weary with any labour which thou undergoest in the service of God, when the world goes ill with thee, when adversitie presseth thee, prosperitie seduceth thee, and labours burden thee, lift up thine eyes to heaven, behold *Rachel*, who is promised unto thee, and thus comfort up thy self, Be not troubled, O my soul: Behold thy *Rachel*, thy *Rachel*, which is in heaven, fair *Rachel*, comely *Rachel*, *Rachel* that is all beautifull, not having any one blemish about her! Behold heaven and the house of thy *Eternall* rest and pleasure! Be content to suffer for a while, a little sorrow, and some pains: For thou shalt shortly be where thy *Rachel* is; and there thou shalt be the more joyfull and blessed, by how much the more thou art here sorrowfull and afflicted: There shall thy rest be the more pleasant and joyfull, by how much

much the more thy life here is heavy and painfull. Well then, be of good courage, shew Christian fortitude and patience. *Eternitie*, blessed *Eternitie* is more worth, infinitely more worth then all that we can do or suffer. If thus, O Christian brother, thou wouldest animate and encourage thy self, if with such eyes thou wouldest oftner look up to heaven, if with such affection thou wouldest daily think upon *Eternitie*; believe it, all thy dayes of service here on earth would seem but few, for the great love which thou wouldest have unto *Eternitie*: Thou wouldest count all labour easie, all troubles welcome, all losses gain. This I will say, and therewith I will conclude, The more a man thinks upon the *Eternitie* of the wor'd to come, the more care he will take here to lead a godly life in this present world.

THE

Thus saith the high and lofty one,
that inhabiteth A. T. T. A. N. T. H. E.



Adam left I. T. T. R. S. T. H. A. Ch. q. r. e. a. n. d.
it to this the Angels invite us from this
the Devils withdraw us have a care
whether then followe.

and
If
pryi
here
it,
way
ficult
by t
here



THE SEVENTH CONSIDERATION

upon
ETERNITIE.

*How Christians use to paint
Eternitie.*

HE that is to go through
an house in the dark
must go warily and lei-
surely, step after step,
and he must grope for the wall.
If mans understanding will be
prying into *Eternitie*, if he thinks
here in this life to enter into
it, he is much deceived: The
way is dark and full of dif-
ficulties. He may hurt himself
by the way, but he shall never
here attain unto it. The way thi-
ther

192 *The seventh Considerat.*

ther is but short indeed : but when a man is once in there is no coming out again. And yet though no mortall man can so conceive of *Eternitie*, that he can certainly say what it is, notwithstanding the infiniteness thereof is shadowed out by certain pictures and resemblances, in such manner that every man may have a glimpse of it. Whatsoever we speak or write concerning *Eternitie*, howsoever we set it out in colours ; all is but a shadow, yea a shadow of shadows. No *Oratour* in the world can with all his Rhetorick sufficiently expresse it ; No *Painter* with all his curious art and skill can set it forth to the life. If all times that ever were and ever shall be should be put together, they would infinitely come short of *Eternitie* : The latitude thereof is not to be measured, neither by houres, nor dayes, nor weeks, nor moneths, nor yeares, nor *Lustra's*, nor *Olympiads*, nor *Indictions*, nor *Jubilees*, nor Ages, nor *Platoe's* yeares, nor by the most slow motions of the *Eighth sphere*, though these

these were multiplied by a thousand, or a million, or the greatest multiplier or *Number numbering* that can be imagined. Neither can it be measured by any *Number numbered*, as by the starres of heaven, the sands of the sea, the grass of the field, the drops of the rivers, and such like. The number of *Eternity* is past finding out.

The Sailers use to sound the depth of the sea by a plummet and a line: Let us also let down the plummet and line of our humble and reverent cogitations, to sound the depth of *Eternitie*, which yet is past finding out. But if we will go by this *Map*, if we will sail by this *Chard*, if we will view well this *Picture*, we shall come much nearer finding it, then otherwise we should.

Christ as a child, taken as it were from the manger, and the cradle, almost quite naked, and without clothes, *stands in the clouds*: on his shoulders he bears a crosse: In the clouds there is this inscription,
E T E R N I T I E: Beneath Christs
K
feet,

194 The seventh Considerat.

feet, down upon the earth there is the *Skeleton* of a man, or nothing but the bones of a man without hair or skinne, onely he hath a beard to be known by : In his left hand he holdeth a piece of parchment, in which these words are written,

Gregor. *Momentaneum quod delectat*, That which delighteth is momentanic : In his right hand he holdeth up an Apple. Near unto him there standeth a Raven pecking a shel-fish, with this subscription, *Cras, Cras, To morrow, To morrow.* The Earth opens her mouth, and flames of fire break forth and tend aloft, in which these words are written,

Gregor. *Aeternum quod cruciat*, That which tormenteth is Eternall. Christ coming down from the clouds Two adore with bended knees of divers sex, in the place of all mankind. Behind them there is a running *Houre-glasse*, or a *Diall* measuring houres by the running of water, called a *Clepsydra* ; and a *Book* lying wide open : On one page there is written, *They spend their dayes in mirth*, and in a moment go down

Jeb 21,
23

down to the grave. On the other Rom. 7.24.
 page, *who shall deliver me from the*
body of this death ? Before them
stand Two heavenly Angels, which
embrace them with their arms, and
pointing at Christ bid them lift up
their eyes unto him. This is the
Picture : The meaning followeth.



CHAP. I.

Christ inviting.

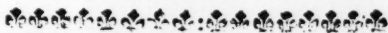
CHrist the *Eternall* sonne of the
Eternall God came into this
 world, clad with no other garment
 then we, that is, stark naked. The
 garment of immortallitie and inno-
 cency we lost by *Adams* disobedi-
 ence. And now (alas !) how mise-
 rably arrayed do we come into this
 world ! Christ together with us,
 yea for us, suffereth punishment, and
 yet was not guilty of any sinne. But
 what meaneth this *Crosse upon the*
shoulders of the Sonne of God ?
 It is a bed on which he slept in
 death. *Golgotha* was his chamber ;

196 *The seventh Considerat.*

The thorns his pillow ; And the
 Crosse his bed. Which many reli-
 gious men of former times well
 considering with themselves, have
 voluntarily and freely chosen to lie
 hard, and take little rest, that at the
 day of resurrection they might rise
 joyfully to rest *Eternall*. Some, as
 we may read, have made the earth
 their Mattresse ; Sackcloth their
 Sheet ; and a Stone their Boustler.
 And many there are which do so
 still to this day. But I leave them,
 and return to Christ. He suffered
 death, even that most bitter and
 shamefull death of *h* Crosse : To
 what end ? That he might save us
 from death *Eternall*. Lie we must
 all of us ; but our death is but short.
 In a moment, in the twinckling of
 an eye the soul is snatched from the
 body, and this is all that which we
 call *Death*. But it is not so with
 them in Hell : Their torment
 farre exceed all the sorrows and
 pangs of death, not onely because
 they are more grievous for their
 qualitie, but also because they are
 of longer continuance beyond all

Phil.
2.8.

comparison : For they are *Eternall*. So then their torments are , alwayes to be tormented ; and their death, to die alwayes. And from this death hath Christ the Sonne of God delivered us ; *the child* that we see described walking amidst the clouds. Under his feet is a bare *Skeleton*, or the bare bones of a man, which by all signes we may gather to be our forefather *Adams*. Harken ye children, and ye childrens children hearken unto the words of your forefather *Adam* thus speaking unto you.



CHAP. II.

Adam lamenting.

O My children, happy then indeed, if your forefather had known his own happinesse , but now miserable; and that even in this, because mine. By me were you destroyed before you were begotten ; by me were you damned before you were brought forth. I

198 *The seventh Considerat.*

fain would be as God, and by that means I am left scarce a man. Before you could perish, you all perished in me. I my self do not know whether you may better call me a Father, or a Tyrant, and a murderer. I cannot wonder or complain justly that you are so vicious and so sinfull: for you learned it of me. I am sorrie that you are so disobedient: but this you learned also of me. I was first disobedient unto God that made me. The Angels in heaven blush and are ashamed to see your gluttonie and intemperance: but this is your fathers fault. Your pride hath made you odious and detestable before God: but this monster first conquered and triumphed over me, and so pride became more proud then she was before. This is the inheritance you receive from me, nothing else but an heap of miseries. God indeed of his free good-will gave unto me by a sure promise Heaven for an inheritance, and intailed it upon you: But I have undone you all, cut off the intail, and prodigallie made
away

away all for one bit. I valued my wife and an apple more then you all, more then Heaven, more then God. A cursed and unhappie dinner, for which I deserved to sup in hell many thousand yeares after. I lived in *Paradise*, a garden full of all delight and pleasure beyond imagination : God gave me the free use of all things therein ; onely the fruit of one tree was forbidden me. I was Lord of all the creatures, I was wise and beautiful, strong and lustie. I abounded with all manner of delights. The Air was then as temperate as could be desired ; the Clouds were clad in bright blew ; the Heaven smiled upon us ; the Sunne did shine so pure that nothing could be more. All things seemed to gratifie us at our new marriage. Our eyes could behold nothing but that which was flourishing and pleasing to them ; Our eares were continually filled with musick, the birds those nimble Choristers of the Air ever warbling out their pleasant ditties. The earth of it

200 *The seventh Considerat.*

self brought forth odoriferous cinnamon and saffron. I was compassed about with pleasures on every side. I lived free and remote from all care, sorrow, fear, labour, sickness and death. I seemed to be a God upon earth. The Angels in heaven rejoyced to see my happiness: there was none that did envie me but my self. But because I obeyed not the voice of God, all these evils fell upon me. I was driven out of *Paradise*, banished from the sight of God, and for shame I hid my face. Labour, sorrow, mourning, fear, tears, calamities, a thousand miseries scised upon me, and quite wearied me out: you feel it, as many as are of my family: and that which seemeth to be the end of all temporall misery and sorrow, is oftentimes the beginning of *Eternall*. O my children, learn by your own wofull experience, learn by your own losse and mine, learn I say to be wise at length. I will give you but one lesson, and it is but in three words, which you shall do well to learn
by

by heart, and that is, *To hate sinne*
Behold; Do you not see a grie-
vous flame breaking out hard by
me? It hath burnt ever since sinne
first entred into the world, and shall
never be put out. All other punish-
ments are but light, and shall short-
ly have an end: But the damned
shall be tormented in this flame for
ever and ever. Now if we will, we
may escape it. Heaven is set open to
all; but there is no coming to it
but by the way of repentance, and
the gate of the crosse. He that walk-
eth in this way, and entreth in at
this gate, may be certain of his sal-
vation, and eternall joy in the king-
dome of heaven, where he shall
have an everlasting habitation.
This is the counsel of *Adam* to his
children, I say it is *Adams* counsel,

*Who falling once, did make his children all
Both guilty of his punishment and fall.*

CHAP. III.

The Raven croking.

N Ear unto the *Skeleton* of the *Protoplast*, or the bare bones of the first man that God made, is the *Ravens* place in the picture, which maketh very much for the representation of *Eternitie* to the life. It is a well known saying of *August.* Saint *Augustine*, *Cras, cras*, that is, *To morrow, to morrow*, is the voice of the *Raven*: Mourn therefore like a *Dove*, and beat thy breast. The chiefest cause, that I conceive, why most men lose their part and portion of blessed *Eternitie*, is because they seek it not *To day*, but deferre the seeking of it till *To morrow*. For what is more frequent or ordinary, then putting of repentance till *To morrow*, *To morrow*, which God doth know we are uncertain whether we shall live to see or no? but that we may not seem to put it off without some fair pretence, we make many fair promises unto God.

I will

I will To Morrow, that I will,
 I will be sure to do it :
 To Morrow comes, To Morrow goes;
 And still thou art to do it.
 Thus still repentance is descri'd
 From one day to another :
 Untill the day of Death is come,
 And Judgement is the other.

But the day of promise is so long
 a coming, that the day of death of-
 ten preventeth it, and we are sud-
 denlie snatcht away, and swallowed
 up of *Eternitie*, and so plunged into
 the gulf, miserable men that we
 are, into the gulf of everlasting
 horreur and despair. This is it that
 undoeth many, saith Saint *Augu-*
stine, Whilest they crie, *Cras, Cras,*
To morrow, To morrow, the gate is
 suddenlie shut against them: There-
 fore the sonne of *Sirach* often cal-
 leth upon us to this purpose, *Make*
no tarrying to turn unto the Lord, *Eccles*
1.7.
and put not off from day to day :
For suddenly shall the wrath of
God come forth, and in thy secu-
ritie thou shalt be destroyed, and
perish

204 *The seventh Considerat.*

Seneca. perish in the day of vengeance. It was truly said of *Seneca* that Roman Philosopher, A great part of our life we spend in doing ill; the greatest part in doing nothing; but all in doing another thing rather than that we should. Not unlike to *Archimedes*, who, when *Syracuse* was taken, was sitting secure at home, and drawing circles with his compasse in the dust. For do we not see most men, when the *Eternall* salvation of their souls is in question, handling their dust, and stretching themselves to their furthest compasse, set upon the tenter-hooks as it were, and distracted with law-suits, money-matters, worldly businesse, and labours that shall nothing profit them at the last: *Eternitie* is a thing they never once think of, or else very seldome, and then but slightly for a snatch and away, as dogges are said to lappe at *Nilus*. *Martha*, *Martha*, thou art carefull and troubled about many things: but one thing is needfull, and that is *Beatitude*, or blessednesse, not that.

Luke
10.41.

that on earth which, such as it is, is yet but short; but that in heaven, which is *Eternall*.

Before we take any businesse in hand, we commonly examine it at this well known rule, saying, *Is it worth my pains? Shall I get my bread by it?* Should not a Christian man rather in the beginning of every work, sit down and say with himself, *Shall I gain heaven by it? will it any thing further me in the way to blessed Eternitie?* We do not love to trouble our heads with such *Quære's* as these, we put off the hearing of them till another time: we do adjourn it from one time to another, and another, and still another. And at the last day of Term, we will grant a hearing. Foolish men! when at last we are not able to labour, then we first begin to think of labour. When we must needs depart out of this world, then we begin to think upon another world. When we can live no longer here, then we begin to think of the life to come hereafter. When the
houre-

206 *The seventh Considerat.*

houre-glasse of our short time is runne out, then we begin to think of *Eternitie*. When there is no time left for repentance, then presently we will repent. When the gate is shut, then we knock. But this is the fault of all sinners in generall, still to deferre their repentance from day to day. Every sinner is ready to say, (saith Saint *Augustine*) *I cannot now, I will another time. Alas! Alas! If another time, why not now?*

Dionys. *Dionysius* King of *Sicilie* disrobing *Apollo* of his cloth of gold, said thus, *Nec aestate nec hyeme vestis haec convenit, It is a weare neither fit for winter nor Summer.* In Summer it is too heavy, and in Winter it is too cold. So do many (saith Saint *Ambrose*) play with God, and deceive their own souls. They say, Let a young man live according to the fashion of the World; Let him drink and dance; let him go to the Horse-race, and to the wrestlers; let him go a coursing in the fields with his companions. It is for old men

to stay at home, and not to stirre abroad, unlesse it be to Church. This is too melancholick a life for a young man. But when they grow old, what do they then? Then are they old and sickly, weak and feeble; you must not look for these things of them at that age; their strength will not permit: it is not with them as formerly it hath been; you must give them leave to take their ease; let them have a care of their health: This is all they have to do. Thus we let the Summer and Winter of our age passe away, and never once think of the *Eternall Spring*. But let us remember our selves, and *as we have opportunity let us do good.* But ^{Gal 6. 10.} let not our song be any more, with the black Raven, *Cras, Cras, To morrow, To morrow*, and so let *To day*, and *To morrow*, and the next, and so our whole life passe away, and *Eternitie* overtake us before we are aware. *To morrow* is not, *To day* onely is ours. So saith Saint James, *Go to now, ye that say, To day, or to morrow we will* ^{James 4. 14.} go.

208 *The seventh Considerat.*

go into such a citie, and continue there a yeare, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is our life? It is even a vapour that appeareth for a little time, and then vanisheth away. It was a verie good answer that *Messodamus* gave one, inviting him to a feast the next day, (as it is reported by *Guido Bituricensis*) My friend, saith he, why dost thou invite me against *To morrow*? I durst not for these many yeares secure my self that I should live one day; for I have expected death everie houre. No man is sufficiently armed against death, unlesse he be alwayes prepared to entertain it. What is it else but rashnesse and folly, folly and madnesse, and indeed mere contempt of *Eternitie*, for a man to lie down in ease upon a featherbed, to sleep secure snorting and snoring, and to lodge an enemy, a deadly enemy, all the while, sinne in his very bosome? Sudden deaths are very common and ordinary amongst us. How many have we
heard

Messodamus.

heard of, that went to bed well over night for ought any man could tell, and were found dead in the morning ! I will not say carried away out of their beds and cast into Hell-fire ; whether it be so or no God knoweth. Have we not seen and known some that have been suddenlie struck, fallen sick, and died in the space of an houre ? Within an houre > yea lesse then an houre, sound and sick, quick and dead. And yet do we (rash and foolish men !) procrastinate it from day to day (that is nothing,) from yeare to yeare do we deferre our Repentance, and the amendment of our lives, and death mean time unexpected seiseth upon us, and delivereth us up unto *Eternitie*. Saint *Augustine*, correcting in himself such lingring and dangerous delay, such lentitude and backwardnesse of mind and will to repent, said thus, I felt and found how I was held intangled, and I uttered such lamentable complaints as these, *Quandiu, quandiu Cras & Cras ? quare non hæc hora finis*
tur-

Auguſt.

210 *The seventh Considerat.*

curpitudinis meae ? How long shall I deferre, and still cry *To morrow*, *To morrow* ? Why do I not now beginne, even this very present houre ? Why do I not break off my sinfull course, and beginne to live better ? Thus I spake and fell a weeping for verie contrition of heart.

Antonie the Great (as *Saint Hierome* witnesseth) when he used exhortations to the people to stirre them up to godlinesse and virtue, was wont to wish them alwayes to keep in mind, and often meditate upon that saying of the Apostle, *Sol non occidat super iracundiam vestram*, *Let not the Sunne go down upon your wrath*. And this prohibition he did not restrain to wrath onely, but made it generall, *Let not the Sunne go down upon your wrath, hatred, malice, envie, lust, or any other sinne, lest it depart from you as a witnesse against you*.

John Patriarch of *Alexandria* had a certain controversie with one *Nicetas*, a chief man of that citie.
The

The matter was to be tryed at law. *John* was for the poore, *Nicetas* for his money. But for peace sake there was a private meeting and hearing appointed, to see if they could come to some composition and agreement. They met, they fell to words, they were hot at it, a great deal of choler and stomach was shown on both parts, neither would yield a jot, neither would depart an inch from his right. A great conflict there was between them, many houres spent to little purpose: they were further off from agreement at length then before: for neither would yield to conditions propounded by either: well; it grew late, they departed more offended and displeased one with another then before, and so left the suit pendent. *Nicetas* thought it a hard case to part with his money, and the *Patriarch* seemed to be in the right, and to stand out in the cause of God and the poore. But yet when *Nicetas* was gone, the good *Bishop* weighed the matter better with himself, and

212 *The seventh Considerat.*

and condemned himself for his pertinacie, and though he was in a good cause and knew it also, yet said, Can I think that God will be well pleased with this implacable wrath, and wilfull stubboynnesse? The night draweth on: And shall I suffer the Sunne to go down upon my wrath? That is impious, and not according to the counsell of the Apostle. So the good Prelate could not be at rest till he had sent unto *Nicetas*: For he out of hand sent messengers of good esteem, and gave them this charge, that they shou'd say no more to him but only this, *Domine, Sol ad occasum est*, that is, Sir, *The Sunne is going down.* Upon the hearing of which message there was such a sudden alteration wrought in *Nicetas*, that his high stomach came down presently, he began to melt, his eyes did stand full swoln with teares, and he had much ado to keep them in. Out of doores he ran presently after the messengers (for he made haste to speak with the *Patriarch*) and coming

coming to him in humble manner
saluted him thus, *Holy Father, I
will be ruled by you in this or in
any other matter.* Whereupon the
Patriarch made him very welcome:
So they embraced each other verie
lovinglie, and became good friends.
Great surelie was the virtue, and
speedy was the operation of these
few words, *The Sunne is going
down*: For presently upon the
hearing thereof a peace was con-
cluded betwixt them, which was
sought for before with multitude
of words, but could not be effected.
So do thou, whosoever thou art
that knowest thy self guiltie of
any grievous sinne, if not before,
towards the evening at least call
to mind those operative words,
The Sunne is going down. For
what knowest thou whether thou
shalt rise again with the Sunne or
no? And if thou diest in the
night without Repentance, it is a
question in which *Eternitie* thou
shalt have thy part, whether of the
blessed, or of the cursed. Where-
fore do what thou hast to do quick-
ly,

214 *The seventh Considerat.*

ly, *The Sunne is going down.* But have a care it go not down upon thy lust or luxurie, envie or blasphemie, detraction or theft, or upon any other grievous sinne unrepented of. Good God! what a thing is this? If there be but a stain in a garment, a spot in the face, a blot in a cap, we presently use some means to take it out, or wash it off. Are these such eye-sores to us? and yet are we so blind within, that we cannot see our manifold corruptions and pollutions: or do we see and suffer them? can we suffer them, and not be troubled at them? are we troubled, and yet seek no means to expiate and purge them out? When we are polluted at any time with the stain of sinne, we should labour presently to take it out: The sooner it is done, the better and the easier it is. Therefore saith Saint *Ambrose.* We ought to be careful to repent: but that is not all; Our repentance must be also speedy, for fear lest the Heavenly husbandman in the Gospel, that planted a

Ambros.

fig

fig-tree in his vineyard, come and seek for fruit, and finding none say unto the dresser of his vineyard, *Cut it down.* If the sentence be once past, there is no avoiding the fatall blow : Down it must. If therefore we find our selves once wounded with sinne, let us look for help in time. The brute beasts which have no understanding will reach us so much providence. The Harts of *Candie* or *Crete*, as soon as they are struck, runne presently to their *Dictamnium* or dittanie : The Swallows, to cure the blindness of their young ones eyes, flie to fetch their *Chelidonium* or *Celandine* : The Dogge, when he is sick, maketh haste to his *Grasse* to give him a vomit : The Toad fighting with the Spider, as soon as she feeleth her self begin to swel, crauleth to her *Plantane*, and so is recovered. These by a naturall instinct know their own proper medicines, and upon all occasions presently make recourse unto them. But we poore miserable men, more unreasonable and without

214 *The seventh Considerat.*

ly, *The Sunne is going down.* But have a care it go not down upon thy lust or luxurie, envie or blasphemie, detraction or theft, or upon any other grievous sinne unrepented of. Good God! what a thing is this? If there be but a stain in a garment, a spot in the face, a blot in a cap, we presently use some means to take it out, or wash it off. Are these such eye-sores to us? and yet are we so blind within, that we cannot see our manifold corruptions and pollutions? or do we see and suffer them? can we suffer them, and not be troubled at them? are we troubled, and yet seek no means to expiate and purge them out? When we are polluted at any time with the stain of sinne, we should labour presently to take it out: The sooner it is done, the better and the easier it is. Therefore saith Saint

Ambrose. We ought to be careful to repent: but that is not all; Our repentance must be also speedy, for fear lest the Heavenly husbandman in the Gospel, that planted a

Ambros.

fig

fig-tree in his vineyard, come and seek for fruit, and finding none say unto the dresser of his vineyard, *Cut it down.* If the sentence be once past, there is no avoiding the fatall blow : Down it must. If therefore we find our selves once wounded with sinne, let us look for help in time. The brute beasts which have no understanding will teach us so much providence. The Harts of *Candie* or *Crete*, as soon as they are struck, runne presently to their *Dictamnium* or dittanie : The Swallows, to cure the blindness of their young ones eyes, flie to fetch their *Chelidonium* or *celandine* : The Dogge, when he is sick, maketh haste to his *Grasse* to give him a vomit : The Toad fighting with the Spider, as soon as she feeleth her self begin to swel, crauleth to her *Plantane*, and so is recovered. These by a naturall instinct know their own proper medicines, and upon all occasions presently make recourse unto them. But we poore miserable men, more unreasonable and without

216 *The seventh Considerat.*

out understanding then the beasts, are wounded everie day, and that many times deadlie, and yet notwithstanding, we seek for no medicine to cure our spirituall diseases. We use the same diet we were wont to do, we talk as freele and merrily as ever we did, we go to bed at our accustomed houre, and sleep according to our old compasse. But *Repentance* is the Physick that goeth against our stomachs, *Contrition* cutteth us to the heart, *Confession* seemeth bitter in our mouths : we choose rather to continue sick, then so to be cured. This is our miserable condition : so foolish are we, and void of understanding, either not knowing, or at least not embracing that which would make for our *Eterna* good.

If we would give eare unto the counsell of the heavenlie *Angels* which seem in the picture according to their description, to give direction unto us, and are indeed appointed by God as ministring spirits for our good : if we would

I say

I say, give care unto their counsel,
then certainly we would neither
suffer our eyes to sleep, nor our eye-
lids to slumber, neither the temples
of our heads to take any rest, un-
till our peace and reconciliation
were made with God. They put
us still in mind that our day is al-
most spent, that the night draws
on, that our glasse is near running
out, that death is at hand, and af-
ter death cometh judgement: But
we securely walk on in our old
way: Let the day spend, let the
night draw on, let the glasse runne
out; come death, follow judge-
ment; we are not troubled at it,
we care not, we regard not, no
warning of the *Angels* will serve
our turn.

We sweetly sleep, and never dream
of this.

Unhappy man whosoever thou art!

— *Potes hoc sub casu ducere somnos?*

And canst thou sleep in such a case
as this?

Canst thou go to bed, with a
Conscience thus laden with sinne?
Canst thou take any rest when thou

L

liest

218 *The seventh Considerat.*

liest in danger of *Eternall* death ?
 Canst thou lodge in the same bed
 with the brother of Death, and en-
 tertein sleep into thy bosome ? I
 can, I tell thee, that I can, and find
 no harm at all by it. Be not too
 confident : That may happen in
 the space of one houre which hath
 not happened in a thousand. Thou
 art not past danger : For consider
 with thy self how long thou hast
 to live : There is no great distance
 betwixt thy soul and death, hell
 and *Eternitie*. It is gone in a
 breath. Thou mayest most truely
 say every houre, I am within one
 degree of death, within one foot,
 yea within one inch. Death need
 not spend all his quiver upon thee :
 One arrow, the head of one ar-
 row shall wound thee to the heart,
 and make such a large orifice, that
 bloud and spirits and life and all
 shall suddenly runne out together.
 Either thou livest in a malignant
 and corrupt air, or else thou art
 troubled with distillations falling
 down from thy head upon the
 lungs, or else there is some ob-
 struction

struction in the veins or in the liver, or else the vitall spirits are suffocated, or else the pulsation of the Arteries is intercepted, or else the Animall spirits runne back to their head, and there are either frozen to death, or else drowned. One way or other thou possessest to the end of thy short race; and presently thou art but a dead man, carried away to *Eternitie* in the turning of an hand, before thou couldst imagine or think upon it. There are a thousand wayes to bring a man to his end; I do not speak of lingring deaths, before which there goes some warning, but of sudden deaths that summon us, arrest us, and carry us away all in a moment. He dies suddenly that dies unpreparedly. Death is not sudden if it be foreseen and alwaies expected. That is sudden death which was unpremeditate: and unpremeditate death is the worst of all deaths: And from such sudden death good Lord deliver us. It is good counsel for every one, let him be of what age he will; for no age

220 *The seventh Considerat.*

is priviledged more then another; death hath a generall commiffion which extends to all places, perfons, ages, there is none exempt: It is good counsell then, I fay, for every one at all times, and in all places, and in all companies to expect death, and to think every day, yea every houre to be his laft: Then let him die, when please God, he fhall not die fuddenly. How many men have we heard of, whose light hath fuddenly been put out, and life taken away either by a fall, or the halter, or poyfon, or fword, or fire, or water, or lions pawes, or Bores tusks, or Horfe heels, and a thousand more wayes then thefe! As many senses as we have, (that number is nothing) As many parts and members as we have, (and yet that is nothing) As many pores as there be in all the parts of our body put together, fo many windowes are there for death to creep in at, to steal upon us, and fuddenly cut our throats.

August. Thou wast born (saith Saint Augustine) that is sure: For thou
 shall

Shalt surely die. And in this that
thy death is certain, the day also of
thy death is uncertain. None of
us knows how near he draws un-
to his end. I know not, saith Job, ^{Job}
how long I shall live, and how soon ³²⁻²²
my maker may take me away, or
(as our translation hath it) I
know not to give flattering titles :
in so doing my Maker would soon
take me away. In the midst of our
life we are near unto death :
For we alwayes carry it in our bo-
some : And who can tell whether
he shall live till the evening or no?
This murderer and man-stealer
(for so I call Death) hath a thou-
sand wayes to hurt us, as by thun-
der and lightning, stormes and tem-
pest, fire and water, &c. Instru-
ments of mischief he hath of all
forts ; as Gunnes, Bowes, Arrows,
Slings, Spears, Darts, Swords,
and what not ? We need not be
beholding to former ages for ex-
amples of sudden deaths : Alack !
we have too many in our own
dayes. Have not we our selves
known many that laying them-
L 3 selves

222 *The seventh Considerat.*

selves down to sleep, have fallen into such a dead sleep, that they are not to be awaked again till they shall heare the sound of the trumpet at the last day? Death doth not alwayes send his *Heralds* and *Summoners* before to tell us of his coming, but often steals upon us unexpected, and as he finds us so he takes us, whether prepared or unprepared. *Watch therefore :*

Matth.
25.13.

For ye know neither the day nor the houre. There is a kind of Repentance indeed in Hell; but neither is it true, neither will it profit any thing at all: For it is joyned with everlasting and tormenting horreur and despair. Now,

Heb.
3.13.

now is the acceptable time of Repentance, now whilst it is called to day. Bring forth therefore

Matth.
3.8.

fruits meet for Repentance. The

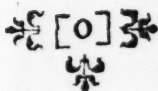
Jobn
9.4.

Night cometh when no man can work. Work therefore while it

Origen.

is day. The Day, saith Origen, is the time of this life : which may seem long unto us, but indeed is very short if it be compared with Eternitie. And after this

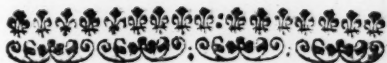
this short day of this present life
there follows the day of *Eternitie*,
which is infinite long, and hath no
night to come after it. O man,
whosoever thou art, think upon
these things: but thou especially
whosoever findest thy self guilty
of any grievous sinne. Repent and
amend, remember *Eternitie*, and
think upon the day of Death. It is
uncertain in what place Death will
expect thee: Do thou therefore
expect Death in every place. As
the Lord shall find thee when
he calls for thee, so shall he
also passe sentence
upon thee.



Whatsoever thou takest in hand
remember the end, and thou shalt
never do amisse. *Eccles: 7. 36.*



To think upon **ETERNITIE**, & not
to amend our manners, is to bid heav-
en farewell, & to joyn hands wth hell.



THE EIGHTH CONSIDERATION

upon
ETERNITIE.

How Christians ought not onely to look upon the Emblemes and Pictures of Eternitie, but come home and look within themselves, and seriously meditate upon the thing it self.

ORder requires now, that leaving the Psalmist and the rest, who have described unto us *Eternitie*, we should descend into our selves, keep at home, and stay within. He is a great way from home, from himself and from his own salvation, whosoever hath an eye to that onely which is *Transitorie*,
L s and

226 *The eighth Considerat.*

and forgetteth that which is *Eternall*.

The lawyers know well enough that a man will not let go his right and tit'e, though it be but in a matter of three halspence, if it be a perpetuity, and to be yearly paid for ever. Yea it is thought a great rent if a man be bound to pay though but three farthings yearly to his land-lord, as long as the world endures. In such esteem are perpetuities, though in things little worth, though but three Pepper-corns. If thou art so solicitous and eager in pursuing thy right of three halspence, how comes it to passe, O man, that thou art so negligent and carelesse in seeking after the inheritance of an *Eternall* kingdome, which may be had at a few years purchase? Thou sellest out with thy brother for three halspence, thou goest to law with him, thou makest it a long suit: In the mean time thou sufferest others to carry away the inheritance of the kingdome of heaven, What is the reason? Is it so
little

little worth ? is it not worth looking after ? It seems, thou thinkest so; or else thou wouldest labour for it more then thou dost. Thou art much cumbred about other things, thou thinkest all pains little enough; thou art never weary of seeking after them : But as for *Eternitie*, that thou thinkest to be a great way off, and therefore thou art scarce ever at leasure so much as once to think upon it ; or, if thou art any time at leisure, then thou hast no mind to it. Oh ! it is a grievous thing, and very wearisome to be alwayes looking after that which yet is not here ever thoroughly to be lookt into. Who would trouble his head, and weary his mind about it ? We are all for the present: Give us present possession; that is the thing we desire, that is the thing we delight in; there is some content in that.

See our folly and want of discretion ! What blindnesse is this, or rather is it not madnesse, to look for certaintie where none is, and where it is never to look for it ?
In

228 *The eighth Considerat.*

In a businesse concerning our temporall and uncertain riches we love to be certain, we will have good security, which yet at the best is very uncertain: But concerning *Eternall* and certain riches, we make our selves so certain, that we look for no assurance; we are so secure, that we look for no security, which yet if we would we might have as good as could be desired. Does any man lend money without a bill or a bond, or a pledge? Every man hath this presently in his mouth, I love to be certain; I desire good security; I will go safely to work; I will not put the matter to hazard. Things present and certain, when we hold the balance, alwayes weigh down things future and uncertain. *Better*, say we (as the proverb goes) is *one bird in the hand then two in the bush*: And, *I had rather see a Wren in the cage, then an Eagle in the clouds*. We are of *Plantus* his mind, we carrie our eyes in our hands, and believe no more then we see. What fond and
scolish

foolish men are we, that seek for certainty of such things as are most uncertain, which deceive us most when we make our selves most sure of them, which make themselves wings and flie away, whilest we think we have them fast enough in our hands ! But, be it known unto all Christian people, what assurance and security Christ the King of Heaven will give ; what assurance, I say, of *Eternall* life Christ will give unto all those that will enter bond for performance of covenants : *If thou wilt enter into life, keep the Commandments, Si vis ad vitam ingredi, serva mandata.* The condition of this obligation is such, that if thou keepest the Commandments, thou shalt enter into life, *life Eternall* : But if thou breakest the commandments, in as much as thou breakest them, then this obligation shall be void and of none effect. For whosoever breaketh one of these Commandments, and deferreth his repentance, and doth not the same

(houre

Matt.
19.17.

230 *The eighth Considerat.*

houre wherein he hath sinned, seek reconciliation and peace wick God, whom he hath offended, he is in danger to lose himself and all that he hath, and manifestly hazardeth the *Eternall* salvation both of soul and body. There is but three fingers breadth, or rather but an inch between him and death. For he hath within himself the matter of a thousand diseases and causes of death : And yet rash and foolish man he persisteth and continueth still without fear or wit in the state of damnation ; in which state if it should please God to take him away suddenly, he is in danger to perish everlastingly. Is it not a bold and foolish part for a man to adventure all that he hath at a cast, and hazard the losse of *Eternall* riches when he may easily keep them ?

If a man should suffer in Hell but so many torments as he hath lived houres, or but so many torments as he hath committed sinnes all his life, this might seem somewhat

what the more tolerable. If it were so, that in hell there were any end of torments after the expiration of any certain number of yeares, men would make no end of sinning all the dayes of their life: The enemies of God would increase every day more and more. For albeit they know that the torments in Hell are so many in number, that they cannot be numbred; so long for continuance, that they cannot be measured; so grievous for quality, that they cannot be endured but with such infinite pain, that every minute of an hour shall seem a whole yeare: Notwithstanding all this men are nothing deterred from sinne, but walk on boldly, or rather run headlong to their own destruction.

If all the torments that can be inflicted or imagined, should be heaped together upon the head of a man for an hundred yeares together, they would not come neare the punishments of Hell for one yeare, no not for a day, nor yet an houre. All the punishments that
Thieves,

232 *The eighth Considerat.*

Thieves, Robbers, Murderers, and such Malefactours suffer, though grievous for the time, yet they are quickly ended; in three or foure dayes they are over, or in the compasse of a week at most: But the torments of the damned are not for a year, or an age, but for ever. God shall ever punish them, because he can never punish them enough though he punish them to all *Eternitie*.



CHAP. I.

*Eternitie doth not onely cut off all
comfort and ease, but even
all hope also.*

IN this life we have *Hope* for our comforter in all calamities and distresses, which hath a soveraigne virtue to mitigate and assuage all pains and sorrows. And God of his great mercy for the most part in all adversities still leaveth a man some *Hope* of help and succour.
The

sick man as long as he lives, he
lives in *Hope* : as long as there
is there is *Hope*. But after this
ended there remaineth to the
end no more any *Hope* of com-

Hope the last comforter of
taketh her flight, and *Eter-*
desperation seizeth upon them.

Prophet *Daniel* speaketh of an
angel coming down from Hea-
ven and saying, *Hew the tree*

and destroy it, cut off her *Dir.*
4.23.

is, shake off her leaves, and
her fruit abroad, yet leave
ump of the roots thereof in

earth. Upon which words saith

Ambrose, The leaves and the

are shaken off, but the root

is preserved; that is, Delights here

are taken from us, and punishments

inflicted upon us, but yet *Hope*

is taken away from us. Be-

cause the root is preserved, *Hope*

is behind. In Hell it hath no

more. Behold the day cometh,

saith the Prophet *Malachie*, *Mal.*
4.1.

will burn them up, saith

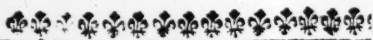
the Lord of Hosts, that it shall

burn them neither root nor branch.

And

232 *The eighth Considera*

Thieves, Robbers, Murderers, such Malefactours suffer, tho' grievous for the time, yet they quickly ended; in three or fo' dayes they are over, or in the co'passe of a week at most: But torments of the damned are 1 for a year, or an age, but for ev' God shall ever punish them, b' cause he can never punish the enough though he punish them all *Eternitie*.



CHAP. I.

Eternitie doth not onely cut off a comfort and ease, but even all hope also.

IN this life we have *Hope* for our comforter in all calamities and distresses, which hath a sovereign virtue to mitigate and assuage all pains and sorrows. And God o' his great mercy for the most part in all adversities still leaveth a man some *Hope* of help and succour.

The

The sick man as long as he lives, he still lives in *Hope* : as long as there is life there is *Hope*. But after this life ended there remaineth to the damned no more any *Hope* of comfort. *Hope* the last comforter of all taketh her flight, and *Eternall* desperation seizeth upon them. The Prophet *Daniel* speaketh of an Angel coming down from Heaven, and saying, *Hew the tree down and destroy it, cut off her boughs, shake off her leaves, and scatter her fruit abroad, yet leave the stump of the roots thereof in the earth.* Upon which words saith Saint *Ambrose*, The leaves and the fruit are shaken off, but the root is preserved ; that is, Delights here are taken from us, and punishments are inflicted upon us, but yet *Hope* is not taken away from us. Behold ! The root is preserved, *Hope* is left behind. In Hell it hath no rooting. Behold the day cometh, cryeth the Prophet *Malachie*, *that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.* And

Din.

4.23.

Mal.

4.1.

234 *The eighth Considerat.*

Job
19.16.

Prov.
10.28.

And *Job* lamenting, crieth out, *I am gone, and my Hope hath been removed like a tree. The Hope, or The expectation of the wicked shall perish* : So saith *Solomon*. Therefore whilest there is time and place for *Hope* let us have *Hope* ; but let us *Hope* for such things as we ought. All humane things are vaine and uncertain : The *Heathen Poet* tells us so much in these verses,

*Omnia sunt hominum sensu pendencia filo,
Et subito casu qua valere ruunt.*

All humane things hang by a slender thread :

What stands most strong is quickly ruined.

We must not therefore place our *Hope*, trust, and confidence in such things. *S. Bernard* sheweth us a better way in these words, *Faith* saith, God hath prepared for the faithfull great and unconceivable good things : And *Hope* saith, He hath reserved them and laid them up for me : And *Charity* saith in the third place, I make hast, and think

think it long till I come to them.

True *Hope*, as Saint *Gregory* affirmeth, raiseth up the mind to the thought of *Eternitie*, and taketh away the sense of all outward crosses and troubles. True *Hope* makes

us to understand that all worldly things are vain, but a *Modicum*, but for a moment: But oh that moment on which all *Eternitie* doth depend! The day of death, and the houre of the extreme and last agony is properly that moment, and that precious jewel, for buying whereof the wise merchant selleth all that he hath. But few know the worth of this jewel. About

Eternall salvation, saith Saint *Hierome*, every man is negligent. But what is the reason that men are so negligent in a thing of such great moment? Poor men! we are troubled with weak and ill eyes. We see well enough near at hand, but we can scarce perceive any thing as farre off. I do not speak of such as are come to mans estate, or such as are grown old. Boyes and girles when they are new taken from their

236 *The eighth Considerat.*

their cradle, before they have all their teeth come forth, learn the first elements of vices, they smutch their fingers presently with the soil of covetousnesse; and after a while they have an unsatiable desire after getting riches, they learn to make good markets for themselves; if they meet with a good peniworth, they presently lay hold upon it; their hand is presently in the purse, either laying out for gain, or receiving in gain; they know how to make the best use and advantage of their money; they get an insight into the mysteries of divers trades, they will be talking of merchandise, they will learn good judgement of wines, they will tell you what fashion and cut is in use beyond seas: *Juvenal* the Poet in his *Satyres* gave these a lash long ago,

This old wives teach boys in their infancy.

And girls do learn before their A B C.

*Hence is the rise
Of every vice.*

Hence

Hence cometh our grosse ignorance, and forgetfulness of things *Eternall*. Young and old, all do overvalue their money: but as for Heaven and *Eternitie*, they know not, neither will they understand the true worth of them. But let us proceed.



CHAP. II.

Eternitie is a Sea, and a three-headed Hydra: but it is also a Fountain of all joy.

I Would fain ask thee, O Christian man, whosoever thou art that hearest sermons often, but seldome, it may be, with attention and devotion; thee especially fain would I ask one question. Suppose thou shouldest take in hand to lade out all the water in the sea into a small river near adjoyning, which runneth back again into the sea continually as fast as it is cast out. Suppose thou shouldest use no other ladle but a very small spoon
to

233 *The eighth Considerat.*

to cast it out withall. Now tell me, **H**ow long dost thou think thou shouldest be in draining of the sea? Or again, Suppose thou shouldest draw it out with a bucket as big as an hoghead, and as fast as thou drawest, poure it out into another chanel: Answer me, In how many yeares dost thou think thou shouldest be able to draw the sea drie? To sit scorching and frying in the flames of Hell-fire so many yeares, I know thou wilt say, were a grievous and wicked torment: And yet the damned would think it well with them if it were so: they would like the condition well, and not think the time long, so that they had any assurance, that at length their torments should have an end, and not extend to all *Eternitie*.

We reade in **H**eathenish Authours of old time, a thing more strange then true, of a certain *Hydra* or *Snake*, which (as they feigned) had three heads, and as soon as one was cut off, had two shoot up in the place thereof. But if this

Hydra

Hydra be any where to be found, it is in Hell; where there is a three-fold *Eternitie*, which like the *Hydra* stretcheth out her long neck with three heads, that is, *The pain of losse, the pain of sense, and the worm of conscience* that never dieth. What miserable and improvident men are we, that having but a short journie to go, but full of dangers all the way, go on notwithstanding so merrily and sportingly, as if we were walking all the while through a *Paradise* or a most pleasant garden, free from all fear of enemies, and in the end of our walk presently to be received and admitted as Citizens into our Heavenly Countrey, a place of all security? For can we be ignorant? if we be, it is our own fault. But we cannot be ignorant that at length we shall come to the two gates of *Eternitie*, the one of the blessed, the other of the damned. And enter we must at one of them; that is certain: at which God knows; it is according as we shall behave and carrie our selves by the way.

240 *The eighth Considerat.*

*Laure.
Just.*

Laurentius Justinianus, wondering at the merry madnesse of such travellers, breaks forth into this exclamation, Oh the lamentable condition of mortall men, which go on exulting all the way, whilest they are but exiles, or banished men from their own countrey! Let us not settle our minds upon any vain joyes and fond royes by the way, whilest we are travelling towards our Countrey; but let us so runne our race, that at the end thereof we may obtain admittance in at the gate which is the entrance to *Eternall* blessedness. God hath indeed created us rather unto joyes and pleasures then unto labours and sorrows, but we are much mistaken both of the time and place: It is not here, it shall be hereafter. Joyes are prepared in heaven; but none but the good and faithfull servants shall enter into them. And by what means may a man obtain entrance? Knowest thou not what *Christ* said? *The kingdome of Heaven suffereth violence: and the violent shall enter in.*

*Matth.
v. 12.*

olen

olent take it by force. Think now
 thus with thy self, Am I this vio-
 lent man? Is this the violence here
 spoken of, To eat, to drink, to rise
 up to play, to lie down to take my
 ease? It is not certainly. Fight
 we must, but it must be the good
 fight, like Christian champions;
 Run we must, but so that we may
 obtain; Strive we must, but to en-
 ter in at the strait gate; Labour we
 must, and offer violence to the
 kingdom of heaven; but it must
 be in due time and place: Now
 whilst we have time; here, whilst
 we are on the way, whilst we
 have life and strength, that when
 we come to the point of death, and
 so passe the *Horizon* of this world,
 and depart into another never to
 return back again; when we shall
 be translated from time to *Eternity*;
 then at the last we may have joy
 for our life past, and hope for that
 which is to come. Let us labour
 therefore, let us labour, I say, and
 offer violence to our selves, fight-
 ing against our own froward wills
 and affections: so shall we ob-
 M tain

242 *The eighth Considerat.*

tain by the mercy of God everlasting rest for short labour, and *Eternall* glory for a few dayes travel.

Jonah
4. 6.

True and solid joy is not here to be found in vain delights and pleasures, but in heaven, where there is joy and pleasure for evermore. God prepared a gourd, and made it come over *Jonah*, that it might be a shadow over his head, to deliver him from his grief. So *Jonah* was exceeding glad of the gourd. And what is all the pleasure, or rather vanity of this present world? Is it not like *Jonahs* gourd flourishing for a time, and yielding a comfortable shadow? Rich men have their gourd also, that is, their riches, under the shadow whereof they rejoyce with exceeding great joy. Drunkards and gluttons have their gourds also, that is, great tables and delicious fare, under the shadow whereof they are merry and joyfull. Voluptuous men also have their gourds too, that is, their unlawfull pleasures, under the shadow whereof they lie down
and

and sport themselves. But (alas !)
orrow follows after such joy, and
uddenly overtakes it. Their mirth
s soon turned into mourning; and
their delights and pleasures end
n gall and bitterneſſe. For what
became of *Jonahs gourd* ? God *Jonah*
prepared a worm when the mor- 4. 7.
ing roſe the next day, and it
note the gourd that it withered.
Now tell me, *Jonah*, where is thy
ourd ? what is become of it ?
Where is now thy exceeding
reat joy ? They are both gone to-
ether : Thy gourd is withered,
and thy joy is ended. Such are our
ain delights and pleasures, ſuch
our joy, rather ſhadows of
things then any thing indeed, they
uſe away ſuddenly, and become
ke *Jonahs gourd* that ſoon wi-
ered. The joy of this world is
it for a moment, but the joy of
he life to come is for all *Eternitie*.

242 *The eighth Considerat.*

tain by the mercy of God everlasting rest for short labour, an *Eternall* glory for a few dayes travel.

Jonah
4. 6.

True and solid joy is not here to be found in vain delights and pleasures, but in heaven, where there is joy and pleasure for evermore. God prepared a gourd, and made it come over *Jonah*, that it might be a shadow over his head, to deliver him from his grief. So *Jonah* was exceeding glad of the gourd. And what is all the pleasure, or rather vanity of this present world? Is it not like *Jonahs* gourd flourishing for a time, and yielding comfortable shadow? Rich men have their *gourd* also, that is, their riches, under the shadow whereof they rejoyce with exceeding great joy. Drunkards and gluttons have their *gourds* also, that is, greatables and delicious fare, under the shadow whereof they are merry and joyfull. Voluptuous men also have their *gourds* too, that is, the unlawfull pleasures, under the shadow whereof they lie down
an

and sport themselves. But (alas !) sorrow follows after such joy, and suddenly overtakes it. Their mirth is soon turned into mourning; and their delights and pleasures end in gall and bitterness. For what became of *Jonahs gourd* ? God ^{*Jonah*} prepared a worm when the mor-^{4. 7.}ning rose the next day, and it smote the gourd that it withered. Now tell me, *Jonah*, where is thy gourd ? what is become of it ? Where is now thy exceeding great joy ? They are both gone together : Thy gourd is withered, and thy joy is ended. Such are our vain delights and pleasures, such is our joy, rather shadows of things then any thing indeed, they passe away suddenly, and become like *Jonahs gourd* that soon withered. The joy of this world is but for a moment, but the joy of the life to come is for all *Eternitie*.

CHAP. III.

Here is declared by a most memorable example, How sweet and precious the taste of Eternitie is.

THis knew *Theodorus* very well, one born of Christian Parents; and as it seems he learned it betimes, when for years he was but a youth, but an old man for judgement and discretion. For on a great Festivall-day kept throughout all *Egypt*, there being a great feast at his fathers house, and many invited thereunto, when some were eating and drinking, others laughing and playing, and others sporting and dancing, he amidst all these jollities retired himself to his inward closet, finding himself wounded to the heart, but with a chaste arrow. For thus he began to expostulate with himself, *Unhappy Theodore!* What would it profit thee, if thou shouldst gain the whole world? Many things thou hast indeed; but canst thou tell how

how long thou shalt enjoy them ?
 Thou livest in abundance now ;
 thou maist feast it and make merry,
 thou maist laugh and be fat, thou
 maist rejoyce and skip for joy :
 But art thou sure how long this
 shall last ? I should like it well if
 it would last alwayes. But what
 shall I do ? Shall I for the enjoying
 of these short and transitorie plea-
 sures and delights deprive my self
 of those joyes which are *Eternall* ?
 Tell me, *Theodore*, is this accord-
 ing to **Christian Religion**, to frame
 unto our selves an heaven here on
 earth, and think to passe from de-
 lights to delights, from *Temporall*
 to *Eternall* ? Either I am much de-
 ceived, or else Christ shewed unto
 us another way unto the kingdome
 of heaven, and that is through ma-
 ny tribulations. Therefore have
 no more to do with worldly vani-
 ties, but preferre *Eternall* joyes
 before *Temporall*. Thus he said,
 and fell a weeping. So then he re-
 tired himself into a withdrawing-
 room, and there prostrating him-
 self upon the earth, he prayed after

246 *The eighth Considerat.*

this manner, Eternall God, my heart is naked and open before thee: I send up my sighs as humble *Oratours* and *Petitioners* unto thee; I know not what to ask, nor how. Onely this one thing I beg at thy hands, that thou wilt not suffer me to die an *Eternall* death. Lord, thou knowest that I love thee, and that I desire to be with thee, that I may sing *Eternall* praises unto thee. Lord, have mercy upon me. Whilest he was thus praying, in comes his mother on a sudden, and presently perceiveth by the rednesse and moistnesse of his eyes that he had been a weeping, and thereupon she saith, My Sonne, what is the matter with thee? Why weepest thou? Why mourneest thou? Why keepest thou out of sight to day? Why dost thou not come to the table? The rest are all there: Thy company is desired: Come away. But *Theodore* answered and said, I pray you, good mother, have me excused: I find my self somewhat ill at stomach, I pray you do not urge me to eat

or drink against my stomach. So with a fair and colourable pretense he sent away his mother. Then being alone he conferred with God & himself about *Eternitie*, and strictly examined all the course of his life, saying unto himself, What am I? or, What have I been? How hath it been with me heretofore? or, How shall it be with me hereafter, if I lose my part and fellowship in the kingdome of heaven and blessed *Eternitie*? There are divers wayes to heaven: Some go one way, some another: It is no matter which way we go, so we come thither. But because all wayes are not alike, neither are all natures alike, every man ought to choose that way which is most convenient. There is a short way, and a long; a safe way, and a dangerous. If then I be afraid to go a long and dangerous way, there is a shorter and a safer, which if I shall choose, without all doubt I shall have the Angels for my companions and comforters, and they will rejoyce with me. But my friends will

248 *The eighth Considerat.*

grieve at it : at the first, it may be ; but after a while they will also rejoyce. Well, *Theodore*, deferre a while, but not too long, and do not yield too much. I hope I shall one day grow a strong man, and then I shall be better able to deal with mine enemies, for I shall find those that are strong : But what if they be easie, flattering, fawning, and such as will even weep for me ? The truth is, I am most afraid of such. But pluck up a good heart, man, and though by nature thou art flexible and easily moved, yet pray unto Christ, and he will make thee strong and immoveable. But what if thy mother falls a weeping, beseecheth thee with her tears trickling down her cheeks ? What if she hangs about thy neck, and desires thee to spare thy self ? What if she shews thee her breasts which gave thee suck ? Will not all these move thee ? Here remember what Saint *Hierome* saith, Notwithstanding all these importunities, run with speed unto the Standard
of

Hierom.

of Christs Crosse: It is a virtue and praise-worthy to be cruel in such a case as this. It is the portion and inheritance of thy mother the Church to stand under the Crosse of Christ: So did *Mary* the mother of Christ; and so must thou, if thou wilt have God thy Father in heaven, and the Church thy mother on earth: And so thou wilt do, if thou beest a true Sonne and no bastard. But must I do it now in my youth, in the very flower of mine age? that's hard. So it is indeed to flesh and bloud. But experience teacheth it, that God is not well pleased with late service: for late services are seldome good. Therefore they do well that begin to serve God betimes, that seek him early, and that remember him in the daies of their youth, and learn to submit their tender necks unto the yoke of Christ. But I have been brought up tenderly, I have been fed with dainties: and shall I now enter upon a strict and rigid course of life, and bid adieu to all my pleasures? Shall I be able to endure it? I hope I

250 *The eighth Considerat.*

shall. But, how long? For a year or two? That's not enough: I must go further, and continue to the end, even as long as I live. Therefore weigh and consider the matter well with thy self, before thou resolvest; and either never begin, or else continue to the end. I will by Gods assistance; for I hope he will not leave me alone to strive with these difficulties, which of my self I shall not be able to overcome. But it is a hard matter to strive against custome. I have hitherto lived like a Noble-man and a Freeman: and shall I now live like a poore man, and a slave? or, if I do, how long shall I live so? If I put on the poore mans person, and act in the *Theatre* of this world, when shall I put it off? At the end of the last Act. And how farre is it thither? As long as it is to the last breath. Thy part is not ended till thou art to depart out of this life. If thou once comest forth in the poore mans dresse, there is no putting it off again: Thou must not once think of thy silks, sattens, and

and velvets : Purple and fine linen thou must not wear, untill thou beest clothed with the robe of immortallitie and glory. *Theodore*, what thinkest thou ? shalt thou be able to hold out to the last Act ? I will strive what I can, and comfort my self by the example of other good *Actours* that have gone before me. And whom should I choose rather to follow and imitate then Christ the Sonne of God, who voluntarily became poore, and made himself of no reputation, humbling himself above measure, to do and suffer like a servant, being Lord of all ? And shall not I do and suffer any thing after his example ? Shall not I take up the Crosse and follow him ? Am I better then he ? Why should I be afraid to follow, when I have such a Leader ? For who is it ? Who bids me follow him ? It is the voice of man that I heare ; but it is the will of God, whom I ought to obey, because he commands. But this is too high a point of Philosophie, for a man

252 *The eighth Considerat.*

to forsake his riches, and to embrace poverty. And what wilt thou do, *Theodore*? Resolve with thy self what to do.

Why do I thus long doubt and dispute within my self? Why do I waver thus between hope and fear? Have I not the example of my Lord before mine eyes? Did not he suffer many things not to be uttered? Was not he nailed to the Crosse, and despitefully used? He forsook his heavenly treasures, and came poore into this world. His *birth* and *death* shew it. At his *birth* he wanted a cradle: in his *life* he had not where to hide his head: and at his *death* he had not wherewithall to cover his body. Naked came he into this world, and naked he went out. How was it with him in *life*? He was faine to flee from one place to another. He was often wearied with travel, scorched with heat, and dry for thirst. He was as indefatigable in doing, as he was patient in suffering; and both in an high degree. Was ever any
one

one so well bent to poverty, so patient in labours, and so gentle and mild when he was reproched? And should I be ashamed of such a Leader? Should I blush to be called one of his followers? Shall not I be content to be such as my Lord and Saviour will have me to be? I am ready for love of him to suffer hunger, thirst, cold, nakedness, poverty, and such like. I am willing for his sake to be bound, burnt, and cut in pieces. These sufferings are but short, they cannot continue long. But the joyes or torments of *Eternitie* are long indeed: for they shall never have end. Therefore farewell all the world, and the things that are in it, I care not for you, I regard you not; Farewell, I say. But welcome, *Eternitie*, whensoever thou comest: Thou art the onely thing that I seek after; my soul longeth after thee, there is nothing that I desire in comparison of thee.

With the heat of such cogitations his soul was so set on fire, that

254 *The eighth Considerat.*

that it was inflamed with the love of *Eternitie*, which the blessed shall enjoy in heaven. Therefore he resolved to take leave of his parents, to forsake his riches, and bid adieu to his delights for ever. He did not resolve hastily, but continued in his resolution constantly. He was not soon hot, and soon cold: He was not altered all on the sudden: He did not passe from one extreme to another: He did not strive for the highest pitch at the first, but rose up by degrees, and became one of *Pachomius* his Scholars. You have heard the *Prologue*; But there follows no *Tragedie* after it: For, contrary to the law of a *Tragedie*, we have a sorrowfull beginning, but a joyfull ending. He came forth with a *Lacrymæ*, but went off with a *Plaudite*: At his *Intrat* there was weeping for grief, but at his *Exit* there was clapping of hands for joy. Thus have ye heard the life and death of *Theodorus*, whose soul fed as it were upon thoughts of *Eternitie*, and was delighted there.

therewith as with marrow and fa-
nelle. He was not of the worlds
mind, which counteth *Eternitie*
but a fable; but refused not him-
self to become a fable and a by-
word in the world, being perswa-
ded fully of a blessed *Eternitie*,
and earnestly desiring and thirst-
ing to have a part in it.

Christian brethren, shall I speak
a free word but a true? or, not I
but *Theodorus*? Most men live so,
as if there were no such thing as
Eternitie, as if it were but a mere
fable and feigned thing. But what
do I tell you of *Theodorus*? Will
you heare what Saint Peter saith? 2 Pet.
The day of the Lord will come as 3. 10.
a thief in the night, in the which
the heavens shall passe away with
a great noise, and the elements
shall melt with fervent heat, the
earth also and the works that are
therein shall be burnt up. Seeing
then that all these things shall be
dissolved, what manner of men
ought we to be in all holy conver-
sation and godlinesse? But where
are those men now adayes by
whose

256 *The eighth Considerat.*

Matth.
7-13.

whose holy conversation and god-
liness a man may judge that they
believe Saint *Peter* that the day
of the Lord is coming, and that
Eternitie shall follow after? But
if you will not believe Saint *Pe-*
ter, heare what truth it self saith,
Wide is the gate and broad is the
way that leadeth to destruction,
and many there be which go in
thereat. Certainly men would
not go in at the broad gate of
destruction, if they did think they
should come out no more, if they
did once dream of *Eternitie*. But,
as I said before, most men make
Eternitie but a feigned thing, a
witty invention to keep men in
aw, and a good honest fable. And
yet how many are apt to say, We
believe that there is a blessed *Eter-*
nitie after this life, we hope to
have part in it, we have a desire
and longing after it! But (alas!)
how little is their faith! how vain
is their hope! how cold is their
desire! Present pleasures, money in
the hand, the allurements of the
flesh steal away the hearts of ma-
ny,

ny, and by little and little make
the desire and love of Eternitie
grow quite cold in them, as if
they had drowned and buried it
in the grave of oblivion. We
heare it often read and preached,
Thus saith the Lord, This is the
commandment of the Lord : And
as often as we heare it, we still
neglect it. Say the Lord what he
will, command what he will, our
old way pleaseth us best, *we will* *Jerem.*
18. 12.
walk after our own devices, and
we will every one do the imaginati-
on of his evil heart. Therefore 13
thus saith the Lord, Ask ye now
amongst the heathen, who hath
heard such horrible things ? Had the
people which knew no God but
known these secrets of Eternitie,
certainly they never would have
contemned and neglected them.
Go to now, O ye sonnes of men,
Because I have called, and ye re- *Prov.*
1. 24.
fused, I have stretched out my
hands, and no man regarded ; I
will also laugh at your calamitie, I 16
will mock when your fear cometh :
when your fear cometh as desola-
tion, 27

258 *The eighth Considerat.*

tion, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, when Eternitie shall suddenly overtake you. If Death seize upon you in this miserable state and condition, there is then no hope of mercy: The gate is presently shut, there is no opening of it: The sentence of condemnation is past, there is no repealing of it, Depart ye *Math.*
25. 41. *curst into everlasting fire prepared for the Devil and his Angels.*

Watch therefore, good Christians, watch, I say: The Judge stands at the gate. That may happen in a minute, that you may be sorry for for all *Eternitie*. *Antonie* the great in a certain Sermon which he made to his people, spake thus unto them, Dearly beloved brethren, in matters of this life we have a care to make good bargains, we will be sure to have a penyworth for a peny. I lay out, for instance, so much money, and I have the worth of it in wares; I give so many crowns, and I have so many bushels of wheat;

wheat; so many pounds, and I have so many quarters of Malt. But we are not so wise in heavenly matters, we will not give things *Temporall* in exchange for things *Eternall*. *Eternall* life is a thing not worth looking after, we much undervalue it, we will scarce give any thing for it, we will not take any pains or labour to obtain it. And yet what is our labour, suppose the greatest we can undergo? If it be compared unto life *Eternall* the reward of it, it will not amount to so much as one halspeny in respect and reference to a *Million* of Gold. For what saith the *Psalmist*? *The dayes of our life are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.* But suppose a man should live an hundred years, to speak with the most, and all that while serve God zealously and faithfully, were it not time well spent to gain *Eternitie*? were not the labour well bestowed to purchase a kingdome?

Psal.
90. 10.

260 *The eighth Considerat.*

I do not mean a kingdome to continue for an hundred years onely, but throughout all ages; not an earthly kingdome, but the kingdome of heaven. Therefore, Christian brethren, be not puffed up with vain glory, be not ambitious after worldly honour, be not wearied out with well-doing, be not cast down with afflictions, do not sink under the burden of the Crosse, but bear it patiently and cheerfully, *rejoycing with the Apostles that ye are counted worthy to suffer: For I reckon, saith S. Paul, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Let no man when he hath forsaken the world, think that he hath forsaken any great matter. For what is earth in comparison of heaven? It is but a Centre to the Circle, a Minute to Eternitie, a Drop to the Sea, and a Grain of dust to the Drie land. What are our riches? Fading, and uncertain moveables. We are soon taken from them, or they from us. Though with much ado we keep
the m

Rom.
5. 3.

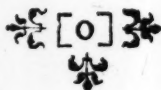
Rom.
8. 18.

them as long as we live, yet whether we will or no, we must part with them when we die : we cannot carry them to our graves. Why do we not then make a virtue of a necessitie ? why do we not willingly part with them whilest they are ours, seeing that shortly we must part with them, whether we will or not, when death attacheth us for a debt due to Nature, and then they can be no longer ours ? Why do we not lay them out like good Merchants for the *Margarite* or precious pearl of *Eternall* life ? Thus sweetly goes on *Athanasius* : But I must leave him, and draw to a conclusion.

Pachomius was wont, whersoever he felt any unlawfull thoughts or desires arise in his mind, to drive them away with the remembrance of *Eternitie* : and if at any time he perceived them to rebell again, he still repelled them by meditating seriously upon *Eternitie*, the *Eternall* punishments of the damned, the torments without end, the fire that never goes out, and

262 *The eighth Consider. &c.*

and the worm that never dieth.
And here I will conclude this consideration with the exhortation of
Pachom. the same *Pachomius* ; Before all things, saith he, let us every day think upon the last day ; Let us in time remember *Eternitie* ; Let us every minute we have to live so live as if we lived in fear of everlasting torments, that so by the mercy of God in Jesus Christ we may for ever escape them.



THE

n.
n-
of
ll
y
n
s
e
-

To him be glory both now and
for ever Amen 2 Pet: 3. 18.

Paci



Because man passes to his ETERNAL
habitation, Eccles.
Alas! how unlike are the houses of
ETERNITY! One of them we must
inhabit we must either for ever rejoice
in heaven, or for ever burne in hell.



THE NINTH CONSIDERATION

upon
ETERNITIE.

The first Conclusion.

NO man living is able in word to expresse, or in thought conceive the infinite space of *Eternitie*. Between a true man and a painted man, true fire and painted fire, there is a great deal of difference: and yet these are in some kind one like unto another. But between our common fire and the fire of Hell, between the sorrows of this life and the pains of Hell, there is no comparison, no proportion at all. For this life and the sorrows of this

264 *The ninth Considerat.*

John
15. 6.

This life are measured by space of Time; but the life to come, and the sorrows thereof cannot be measured by any thing but only *Eternitie*, which also is without measure. This doth our Saviour most elegantly expresse in the Gospel of *S. John* by the parable of the Vine-branch, *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* In these words is *Eternitie* briefly and plainly described: for mark the words well; they runne not in the future, He shall be cast forth, and shall wither, and men shall gather them, and shall cast them into the fire, and they shall be burned: I say they run not in the future, but all in the present tense, He is cast forth and withered, and men gather them and cast them into the fire, and they are burned. They are burned. This is the state and condition of the damned, They are burned, that is, *alwayes burning*. When a thousand yeares are past and gone, As it was in the beginning,

beginning, so it is still, *They are burned*: And when a thousand and a thousand more yet are gone, As it was, so it is, *They are burned*. And if after certain millions of years the question be asked, What is now the state and condition of the damned? What do they? What suffer they? How fares it with them? There can be no other answer made but this, *They are burned*, still burning, *continually*, *inutterably*, *Eternally*, from one age to another, even for ever and ever. Upon this place excellently saith Saint *Augustine*, One of these two must needs be the condition of the vine-branch, either it must abide in the vine, or else be cast into the fire: if not in the vine, then certainly in the fire. But that it may not be cast into the fire, let it still abide in the vine.

Augustine



The second Conclusion.

IF those men which do still continue in their finnes, did but
N know

264 *The ninth Considerat.*

This life are measured by space of Time; but the life to come, and the sorrows thereof cannot be measured by any thing but only *Eternitie*, which also is without measure. This doth our Saviour most elegantly expresse in the Gospel of S. *John* by the parable of the Vine-branch, *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* In these words is *Eternitie* briefly and plainly described: for mark the words well; they runne not in the future, He shall be cast forth, and shall wither, and men shall gather them, and shall cast them into the fire, and they shall be burned: I say they run not in the future, but all in the present tense, He is cast forth and withered, and men gather them and cast them into the fire, and they are burned. They are burned. This is the state and condition of the damned, They are burned, that is, *alwayes burning*. When a thousand yeares are past and gone, As it was in the beginning,

John
15. 6.

beginning, so it is still, *They are burned* : And when a thousand and a thousand more yet are gone, As it was, so it is, *They are burned*. And if after certain millions of years the question be asked, What is now the state and condition of the damned ? What do they ? What suffer they ? How fares it with them ? There can be no other answer made but this, *They are burned*, still burning, continually, inutterably, Eternally, from one age to another, even for ever and ever. Upon this place excellently saith Saint Augustine, One of these two must needs be the condition of the vine-branch, either it must abide in the vine, or else be cast into the fire: if not in the vine, then certainly in the fire. But that it may not be cast into the fire, let it still abide in the vine.

Augustine



The second Conclusion.

IF those men which do still continue in their finnes, did but
 N know

266 *The ninth Considerat.*

know how near they are unto *Eternity*, and everlasting torments ; if they did consider well with themselves, how that God in a moment, in a breath, in the twinkling of an eye (as we speak) may suddenly take them away in their finnes, and deliver them up unto death ; Then surely, if they had it, they would give all *Spain*, all the treasures of *Asia*, all the gold of *India*, yea all the world to obtain but one houre to confesse their finnes, to repent them of the same, and to ask God pardon and forgiveness : They would not, certainly they would not, still hug and embrace their finnes, they would not every day multiply them as they do, they would not lodge them every night in their bosome, and ly snorting in them. *For what is a man profited, if he shall gain the whole world, and lose his own soul ? Though thou losest every thing else in the world, yet, O man, have a care to keep thy soul. It were needlesse here to reckon up a Catalogue of the Martyrs of*

Manh.
16, 27.

Christ

Christ in all ages. There are whole books of them in great volumes: they are recorded to all posterity, and their names shall be had in everlasting remembrance. But the greatest honour that we can do them is to follow their good example, to learn of them Christian fortitude and magnanimity, to fear God more then man, *God* Matth. 10. 28; *which is able to destroy both body and soul in Hell, rather then man which can onely kill the body, but is not able to kill the soul;* to love God more then all the world; to be willing to part with all for Christ, to lay down our lives for Christ, to lose all to save our souls, and gain *Eternitie*. I will conclude here with that excellent exhortation of Saint *Augustine* August. What then shall we do, brethren? What? What else but whilest we have time amend our lives: where we have done amisse do so no more; become new men: That what is threatned and shall certainly come upon wicked and ungodly men, may not fall upon

268 *The ninth Considerat.*

us; not because we shall not be, but because we shall not be like unto them. Whatsoever is written in the Scripture, is written for our learning, it is the voyce of God. Observe and make good use of what you reade: Whatsoever we suffer in this life is but the gentle rod of our most mercifull Father, who correcteth us here, as his dear children, that we be not tormented with the damned hereafter. Why then do the light afflictions of this life seem so grievous unto us? Why do we even tremble, and quake for fear, when we do but heare of them? The most grievous sufferings of this life, if we judge aright of them, in comparison of everlasting fire, are very small, yea indeed none at all.



The third Conclusion.

Amongst Christians, God knoweth, there are a great many, that either believe there is neither
Heaven

Heaven nor Hell, or else if they did truly believe it, would certainly live otherwise then they do. As concerning such men, the question may be very fitly asked, *when the* *See*
18. S.
Some of man cometh, shall he find faith upon the earth? Some there are that would fain be thought to be true believers; They confesse it indeed with their mouthes, but dissemble with their double hearts: If their words may be believed, they may go for true believers; but if their lives be examined, they may be thought to be no better then Infidels. They never think upon *Eternitie*, or very seldome; and when they do, they do but think upon it, and there is all; it is gone in a thought, they never weigh well with themselves what it is, they never seriously meditate upon it, they never rouse their understanding to be intent upon it, they never bend their wills and affections to seek after it, they never imprint it in their deep cogitations that so they may remember it. They scarce begin to think upon it, but

270 *The ninth Consideration.*

their minds are presently somewhere else, their thoughts go a wandring, their imagination is working upon somewhat else. And if at any time some sparks of devotion and godly desires arise in their hearts, they are presently quenched and choked with cares of this world, with multitude of businesse, with profits or pleasures, and such like. And thus miserable men they stop their cares and close their eyes, and without fear or understanding they run hoodwinked in the way that leadeth to *Eternall* death. It is observed by the holy Fathers of the Glutton in the Gospel, that he never lifted up his eyes till he was in torments: All his life long they were shut against the poore and against all godliness: He opened them not till he was in Hell, when it was too late. And it is no marvel that so many men run blind-fold to the house of slaughter, and *Eternall* sorrow: For the way is very broad and pleasant, smooth and plain, a man can hardly go out of it, there is no
fear

fear of losing himself till he comes to the end thereof. Then he shall perceive that all the while he was travelling, he was quite out of the right way: then I say when there is no returning back again. Many would like this way well, if there were no end thereof: For though it rides merrily, it ends miserably: and therefore they do wisely, that leave the great roade, and travell on in the rough way; that choose rather to go through briars and thorns unto an *Eternall Paradise*, then through a pleasant *Paradise* to an *Eternall prison*; that resolve with themselves to break through all difficulties, counting it better to go on weeping and mourning in the narrow way of salvation, rather then laughing and rejoycing in the broad way of destruction. Most true it is which *Job* speaketh, *As the cloud is consumed, Job. 7. 9. and vanisheth away: so he that goeth down to the grave, shall come up no more: He shall return no more to his house, neither shall his place know him any more.*

*The fourth Conclusion.*

WHosoever useth to descend into a deep and serious consideration of *Eternitie*, he will be so farre from living licentiously and wantonly, that you shall hardly ever see him laughing heartily. It hath been observed of as many as have been raised from the dead, and turned again unto life, that they were scarce ever seen to laugh at all. In particular it hath been observed of *Lazarus of Bethanie*, whom Christ loved. He and they, as many as have been raised from the dead might truly say with the *Preacher*, *I said of laughter, It is mad: and of mirth, what doth it?* Not without cause in this doth *Cyrl of Alexandria* confesse himself to be fearfull; For he saith thus, I am afraid of Hell and the punishments thereof, because they have no end: I am afraid of the devouring worm, because it never dieth. *Oh that they were wise, that they understood this, that they would*

Eccles
2. 2.

Deut.
32. 19.

would consider their latter end! Whosoever is not bettered by the consideration of *Eternitie* (I dare boldly say, and think I may say it truly) either he hath no faith at all, or if he hath any faith, he hath no heart at all, or at the best it is but an heart that is dead and without all sense. It was the witty saying of a learned man, That marriage was a short and a sweet song, but that it had a long and a dolefull close: So we may most truly say of all the pleasure that we take in sinne, that it is a short and a merrie song, but it ends in mourning and lamentation; or rather it is a song short for time, and sweet for tune as long as it lasteth; for it runnes much upon quavers and semi-quavers of mirth and jubilation. But the time suddenly changeth, and the tune is altered; for there follows without any rest the larges and longs of sorrow and lamentation: which cannot be measured by any time. For the torments of Hell are Eternall

274 *The ninth Considerat.*

Oh Eternitie, Eternitie, Eternitie.



The fifth conclusion.

VHensoever we speak of *Eternitie*, we speak alwayes with the least, but we can never speak too much of it. Whatsoever is said comes short of it. No words can utter it, no figures number it, no time can measure it. For *Eternitie* is of this nature, take from it what you will, it is still the same. It is neither increased by addition, nor diminished by subtraction. Suppose there were subtracted from it so many years as there are starres in the firmament, drops in the sea, sands on the shore, leaves on the trees, grasse in the field, mores in the Sunne, dust on the earth; What remains? As much as there was, before the *Substraction*. Suppose there were so many years added to it: What then is the *Result*? The same that it was before the *addition*.
The

The *totall summe* is neither more, nor lesse, then what it was, that is, *Eternitie*.

As long as God is, so long shall the damned be tormented. This we have shadowed out before by some similitudes and resemblances, unto which we will adde one more out of *Bonaventure*. If one of the damned, saith he, should weep after this manner, That he should let fall but one tear in an hundred years, and those tears should be kept together so many hundred years till they would equall the drops of the sea: Alas! Alas! (Not to speak of the sea) How many millions of years must needs passe before they can make one little river! or if they should at length make a whole sea of water; yet even then it might truly be said, *Now Eternity beginneth*. And if he should weep again after the same manner till he made another sea; yet then also it might be said again as truly as before, *Now Eternitie beginneth*: and so on forwards for ever. Let no man
once

276 *The ninth Considerat.*

once doubt of the truth hereof; for between that which is finite and that which is infinite there is no proportion. But this seems wonderfull and strange unto us, because our imagination cannot conceive it; It cannot reach unto that which is so farre remote; It cannot penetrate into that which is infinite, for that is impenetrable. And this is the reason that our understanding is so hardly drawn to the consideration of *Eternitie*; because it blusheth in a sort, and is ashamed, or else for indignation cannot endure to tire it self in the search of that which cannot be found out. But let us put away this foolish and shamefull modesty, and let us force our understanding to the due and serious contemplation of *Eternitie*, and let it be our daily exercise to be still meditating upon such similitudes as may in some sort shadow it out, and represent it unto us: And so shall we never do amisse. Say what we can, think what we will, imagine so many millions of millions of years

years as it is possible for the mind of man to conceive, we shall still come short of the measure and length of *Eternitie*. The years of *Eternitie* are more, farre more, yea infinitely more. This is certain, and without all controverſie.

The prophet *Daniel* ſignifieth the incomprehenſible dimension and length of *Eternitie* in theſe words, *They that be wiſe ſhall* Dan.
ſhine as the brightneſſe of the fir- 12.3.
mament, and they that turn many
to rightcouſneſſe as the ſtarres for
ever and ever. Mark theſe words,
For ever and ever. As if he ſhould
have ſaid, No words are ſufficient
to expreſſe the nature of *Eternitie*.
It is *for ever and ever*: Here is all
that I can ſay of it: Though more
might be ſaid in reſpect of its own
nature, yet I am not able to ſay
more. Obſerve his *Auxesis*, or his
augmentation of it by *multiplica-*
tion; *For ever*, that is, for *Eterni-*
tie: but he thinketh that not ſuffi-

cient, and therefore he doubles it
and ever. And yet in the Latine
it.

278 *The ninth Considerat.*

it is exprest more fully, in these words, *In perpetuas Eternitates, To perpetuall Aternities* : Mark here, he saith not, *In Aeternitatem, To Eternitie* barely in the *Singular number* ; but *In Aternitates, To Eternities* in the *plural*, as if one were not enough : neither doth he rest here, indefinitely, saying *To Eternities*, nor yet doth he adde any finite terme, because none can expresse it, but an infinite, *Perpetuas, Perpetuall* ; *In perpetuas Aeternitates To perpetuall or Infinite Eternities*. Now if one *Eternitie* is without end, what are two ? what are ten ? what are an hundred ? what are infinite ? If we should multiply the great yeare or years a thousand times, it would not amount to the least fraction of the numberlesse number of *Eternity*. They say that the eighth celestiaall *Orb* or *Sphere* is moved wonderfull leisurely beyond all comparison : For though it be daily wheeled about by the rapid motion of the *Primum mobile*, yet it finisheth not its
own

own proper circuit but once in thirty six thousand years, and this space of time they call *The great yeare*, or *Plato's yeare*. But compare this with *Eternitie*, and it will appear to be but a moment, but an instant, but a minute, indeed nothing at all. It is a true saying of *Boëtius*, that an instant or point of time, and ten thousand years, compared together keep better proportion, then ten thousand years and *Eternitie*. But heare what *Saint John* saith, *Little children*, it ^{1 John 1} is the last time, or the last houre. ^{2. 18.} And this he said one thousand six hundred years ago. It is most true therefore what *Saint Augustine* ^{Augustine} saith, Whatsoever hath an end, that thing is but short. *Eternitie* is a word consisting but of foure syllables, but it is a thing without end. Therefore set thy love upon *Eternitie*. Let Christ be thy end, and thou shalt reigne with Christ without end.

The sixth conclusion.

IT is not to be believed that any man that hath but the least smack of true Religion can be so farre carried away by his impotent and unruly passions (if he be not as bad as a beast ruled merely by sense, and serving onely his sensuall appetite : For the wicked and ung d'y man, even then when he is almost swallowed up in the deep pit, whereinto his sinnes have plunged him headlong, even then, I say, doth but laugh at it, regards it not, is not a jot troubled at it) It is not to be believed, I say, that any man that hath any Religion at all in him, can be so farre carried away by his head rong and unbridled passions, but if he will spend a part of an houre every day in meditating upon *Eternity*, yea if he will but once in a week seriously think upon it, he will mend his manners, he will change the course of his life to better, he will certainly become a new man : Of

a proud man, he will become humble and lowly; of an angrie man, he will become mild and gentle; of an unclean man, he will become chaste and continent; of a drunken man, he will become sober and temperate. He will put on, not the outward, but the inward habit of a true religious and godly man. He will become such a one, not in clothes and outward expression, but in heart and inward affection. Neither will he rashly and unadvisedly, slightly and negligently, upon a spurr all at once on the sudden passe from one extreme to another: (such alterations are not good, neither will they continue long.) But he will again and again weigh the matter well with himself, he will consider well upon it, he will fasten his serious thoughts upon it, he will often revolve in mind *Eternitie Eternitie Eternitie*, that shall never have end, end never, never end; which shall last throughout innumerable, incomprehensible, infinite

282 *The ninth Considerat.*

nite ages. This will he do with consideration and attention, and often ruminate upon it, as beasts chew the cud. Meat though never so good and wholesome, if it be not chewed in the teeth, prepared in the mouth, digested in the stomach, turned into bloud, and distributed by the veins into all the parts of the body, turns to poison rather then to nourishment, begets all manner of diseases, is retained perhaps sometime in the body, but doth more harm then good, were a great deal better out then in. Even so the thoughts of Death, Judgment, Heaven and Hell are good and wholesome, godly and holy, but none more then the thought of *Eternitie*, which may worthily be called the *Quintessence*. But as it is with meat, not the taking of it meerly into the mouth, but the good digesting of it in the stomach, the turning of it into good bloud in the liver, and the distributing of it into all the parts by the veins, nourisheth the body : So it is with these precious thoughts of *Death*,
Judge-

Judgement, Heaven, Hell and Eternitie: Not the bare thinking, upon them, but serious thinking upon them with our selves, setting apart all cares and worldly distractions, the pondering of them well in our hearts, and the often ruminating upon them, this is it that feedeth and nourisheth the soul. If this be not done, the rest is to little purpose: without this even the reading of the holy Scripture is fruitlesse, the hearing of the word preached is unprofitable. Many heare Sermons often, reade the Scripture over and over again, and yet are little bettered by it, because they do not meditate upon what they have both read and heard. When they heare, what comes in at one eare goes out at the other: when they reade, the eye is no sooner off from the book, but what was read is soon slipt out of memorie. Before they can practice what they have heard or read, they have quite forgotten what they should do. Therefore if we will reade or heare with profit, we must spend

282 *The ninth Considerat.*

nite ages. This will he do with consideration and attention, and often ruminate upon it, as beasts chew the cud. Meat though never so good and wholesome, if it be not chewed in the teeth, prepared in the mouth, digested in the stomach, turned into bloud, and distributed by the veins into all the parts of the body, turns to poison rather then to nourishment, begets all manner of diseases, is retained perhaps sometime in the body, but doth more harm then good, were a great deal better out then in. Even so the thoughts of Death, Judgement, Heaven and Hell are good and wholesome, godly and holy, but none more then the thought of *Eternitie*, which may worthily be called the *Quintessence*. But as it is with meat, not the taking of it meerly into the mouth, but the good digesting of it in the stomach, the turning of it into good bloud in the liver, and the distributing of it into all the parts by the veins, nourisheth the body : So it is with these precious thoughts of *Death*,
Judge-

Judgement, Heaven, Hell and Eternitie: Not the bare thinking, upon them, but serious thinking upon them with our selves, setting apart all cares and worldly distractions, the pondering of them well in our hearts, and the often ruminating upon them, this is it that feedeth and nourisheth the soul. If this be not done, the rest is to little purpose: without this even the reading of the holy Scripture is fruitlesse, the hearing of the word preached is unprofitable. Many heare Sermons often, reade the Scripture over and over again, and yet are little bettered by it, because they do not meditate upon what they have both read and heard. When they heare, what comes in at one eare goes out at the other: when they reade, the eye is no sooner off from the book, but what was read is soon slipt out of memorie. Before they can practice what they have heard or read, they have quite forgotten what they should do. Therefore if we will reade or heare with profit, we must spend

284 *The ninth Considerat.*

spend some time in meditating and pondering with our selves what we have read and heard. This lesson we may learn of the blessed Virgin the mother of our Lord, *But Mary kept all these things, and pondered them in her heart.*

Luke
2. 19.



The seventh Conclusion.

FEw or none believe, or else do not well understand and weigh with themselves these words of Christ, *Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.* This again our Saviour repeats by the mouth of S. Luke, *Strive to enter in at the strait gate: For many, I say unto you, will seek to enter in, and shall not be able.* Whosoever laughs at this faith, and therefore will not believe because he doth not see; when

Matth.
7. 13.

14

Luke
13. 21.

August.

when that shall come to passe which he did not believe, he shall blush and be confounded, he shall be confounded and separated from the blessed, he shall be separated from the blessed and have his portion with the damned.

Hieronymus Platus reports of a certain woman, that hearing *Bertoldus* a powerfull man in the pulpit inveigh very vehemently and bitterly against a sinne, that she knew herself guilty of, fell down dead in the Church; and after a while by the blessing of God upon the prayers of the Congregation coming again unto her self, related unto them what she had seen in this trance, saying thus, Me thought I stood before Gods tribunall, and threescore thousand souls more with me, called together from all the parts of the world, to receive their finall sentence : And they were all condemned and adjudged to *Eternall* torments, but onely three. Oh ! what a fearfull thing was this ! I should hardly believe this womans relation, but that I be-
lieve

286 *The ninth Considerat.*

Math.
7. 13.

14

Job
10. 22.

lieve Christs asseveration in the Gospel, *wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: And again, Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.* It may seem strange to flesh and blood that God the Father of Mercies should passe the sentence of condemnation upon so many, I do not say threescore thousand, but threescore thousand thousand: and what man would believe it, were he not perswaded of the truth thereof, upon the consideration of the soveraigne and infinite majesty of God which is offended; the unutterable malice of sinne which is committed, and many evident testimonies of Scripture by which it is plainly proved? *Job* trembles at it saying, *A land of darknesse, as darknesse it self, and of the shadow of death, without any order, and where the light is as darknesse, or according to the Latine, where there is no order, and where everlasting horreur dwelleth.*

Saint

Saint *Matthew* affirms as much in the words of our Saviour, *Depart* *Math.*
from me ye cursed into everlasting 25. 41.
fire. Let us consider these things well with our selves, and whilst we have time let us wash away our sinnes with the tears of repentance, for fear least God suddenly snatch us away, and give us our portion to drink with hypocrites in the bottomlesse pit of Hell, where there is nothing but weeping and gnashing of teeth, where the worm never dieth, and the fire never goes out, from whence there is no redemption, no redemption, I say, and again I say, no redemption; No, not any comfort at all, not so much as a little drop of cold water. If the godly themselves, who are in the state of grace and in the favour of God, whose minds and wills be good, if they I say could sufficiently conceive from what grievous torments they shall be delivered at the day of judgement, and into what unutterable and unconceivable joyes they shall enter, without doubt they would use no delay,

delay, they would not let an houre passe, but out of hand they would take their leave of all vanities, forsake the world, and leave the dead to look after the dead: But as for themselves, they would be daily and hourelly well employed about their Masters businesse, alwayes studying to please God, ever lauding and praising him for his goodnesse and mercy towards them, in blessing them in part here in this world, and giving them an assured promise of everlasting blessednesse in the world to come, for delivering them from the torments of Hell, and giving them entrance into the joyes of heaven. It is the saying of Saint

Greg. *Gregory*, The evils of this present life seem the more hard unto us, the lesse we think upon the good which shall follow hereafter; And because we consider not the exceeding great rewards which are laid up for us, therefore we count the afflictions of this world grievous to be born: whereas if we did lift up our minds, and raise

our

Greg.

our thoughts to the contemplation of those things which are *Eternall*, and not subject to any change; if we would have an eye unto them and set our hearts upon them, we would certainly count the sufferings of this life, and whatsoever hath an end, to be as nothing; and again, *joy in tribulation* is a long in the night: For although we are outwardly afflicted with the sense of sorrows *Temporall*, yet we are inwardly comforted with the hope of joyes *Eternall*.

Much after the same manner reasoneth S. *Augustine*: If thou wouldst but attend, saith he, unto what thou shalt hereafter receive, thou wouldest count all the sufferings of this present life to be but light, and altogether unworthy of the glory which shall be revealed. For brethren, (to speak of the worth of things) for *Eternall* rest a man should be content to undergo *Eternall* labour, and for *Eternall* joy willingly suffer *Eternall* sorrow: But if the labour and sorrow were *Eternall*, when should a man come to rest and

O joy

290 *The ninth Considerat.*

joy *Eternall*? Therefore upon necessity thy *tribulation* must be but *Temporall*, that so at length thou maist receive a reward which shall be *Eternall*. For hang up the scales, and put *Eternitie* in one, and a thousand years in the other: what do I say, a thousand years? yea ten thousand, yea an hundred thousand, and yet more, a thousand thousand, they are all too light to weigh with *Eternitie*; there is no comparison between them. And yet further, to make them more light, As they are but *Temporall*, so likewise they are but *short*, and of no continuance, they last but for a few winter-dayes when they are at the shortest, or rather but for one day, and that a short one; the day of this life which is soon past, and they are gone. Though a man therefore should suffer all his life long even to the last breath, though he should suffer, I say, labours, griefs, sorrows, imprisonment, scourges, hunger, thirst all his life long, even to the last breath, yet his sufferings are

are but short, because his life is but short. For the dayes of our pilgrimage are but few, though evil, ^{Gen. 47. 9} as Jacob told Pharaoh. And Man that is born of a woman is of few dayes: though as Job ^{Job 14. 1} complaineth, full of trouble. And Behold, saith David, thou hast ^{Psal. 39. 5} made my dayes as an hand-breadth (and that is but a short measure, and yet he goeth further) and mine age is as nothing before thee. And as our life is short, so is our Affliction light, but it worketh for ^{2 Cor. 4. 17} us a farre more exceeding and Eternall weight of glory: when this short life and light labour is ended, we shall inherit everlasting life, an Eternall kingdome, and felicity without end: we shall be made equall to the Angels, heirs ^{Rom. 8. 17} of God, and joynt heirs with christ. Oh! For how little labour how great a reward! And again, Augustine in another place, The thoughts of God are very deep. Where is the thought of God? and what is his purpose? He letteth the rains loose for the present, but after-

292 *The ninth Considerat.*

wards he will draw them in. Do not rejoyce and sport thy self, like the fish in the water, which having got the bait in her mouth playeth up and down, but being struck with the hook in the jaws may be pulled up at the fishers pleasure. The time which seems long unto thee is indeed but short, very short. For what is the life of man compared with *Eternitie*? Wouldest thou be patient and long-suffering? Consider Gods *Eternitie*: Dost thou onely consider thine own dayes, which are but few and short, and dost thou think that in them all things shall be fulfilled? That the wicked should be condemned and the godly crowned? Wouldest thou have all these things fulfilled in thy few and short dayes? God shall fulfill them in his own time. God is *Eternall*, God is patient and long-suffering: And thou sayest, But I cannot be patient and long-suffering, because I am not *Eternall*. But thou mayest be if thou wilt: For do but joyn thy heart to Gods

Eter-

Eternitie, and thou shalt be *Eternall* with him. If thou beest a good Christian, and well instructed in the fear of the Lord, thou wilt certainly conclude, God hath reserved all unto his own judgement. The good and godly men are troubled and afflicted: For God chastiseth them as his own children. But the wicked and ungodly men come into no such trouble and affliction: For God casteth them off, and condemneth them as aliens. A certain man hath two sonnes; He chastiseth the one, and letteth the other go without any chastisement: The one, if he goes never so little awry, is presently buffered, whipped and scourged; the other, let him do never so ill, he never heares of it, he is not so much as once rebuked for it. What is the reason? He that is punished, is the fathers heire; and he that goes unpunished, is disinherited. For what should the father do? He sees there is no hope of him, and that he is past grace, and therefore he lets him alone to do what he listeth,

O 3

294 *The ninth Considerat.*

listeth. But yet notwithstanding, the sonne which is ever and anon punished for the least offence, will be ready to bemoane and deplore his own case, and count his brother happy which goeth unpunished. He will, I say, unlesse God hath given him a wise and understanding heart, to know what maketh for his own good. He will be apt to say in his heart, My brother followeth all ill couries, taketh his pleasure, wasteth his means, doth what seemeth good in his own eyes, is ever breaking my fathers commandments, and hath never an ill word for it. But the case is otherwise with me: If I be but out of sight never so little while, if I go but to the next doore, if I do but step aside, stirre but a foot, but an inch beyond my bounds, presently I am called in question, Sirrah where have you been? there is no hope of pardon, I am sure to smart for it. This is my case. And I say, Thou art in a farre better case then thy brother; and if thou beest not a fool, thou wilt think

so

so too : For in that thou art corrected, it is a sign that thou art best beloved. If thou thinkest only upon thy present state, it cannot but seem grievous unto thee : But if thou hast an eye to the Inheritance which is reserved for thee, again it cannot but seem joyous unto thee. For the assurance of thy future reward will quite take away the sense of the present smart.

Hither may be added out of the same holy Father that which followeth, as the summe of all that hitherto hath been said. How great and wonderfull is the mercy of God ! He saith not, Labour thou for ten hundred thousand years together ; nor yet, one thousand years ; nor yet, five hundred years. But what ? Labour whilest thou livest : it is but for a few years ; after that thou shalt have rest, such rest as shall have no end. Consider this well with thy self, Thou art enjoyned to labour but for a few years, and amidst thy labour art not without some joy, not a day

296 *The ninth Considerat.*

Phil.
4.4.

2 Cor.
4. 17.

passeth in which thou mayest not receive comfort and consolation. But rejoyce not thou after the manner of the world, but as the Apostle exhorteth, *Rejoyce in the Lord alwayes : and again I say, Rejoyce : Rejoyce in Christ, Rejoyce in his word, Rejoyce in his law.* For it is true which the Apostle saith, *Our light affliction, which is but for a moment, worketh for us a farre more exceeding and Eternall weight of glory.* Consider what a small price thou art to give, but the husk of an Akorn, for everlasting treasures : The husk of thy short labour, for rest *Eternall*. Hast thou joy for a time ? Do not trust too much to it. Art thou sad and sorrowfull for a time ? Do not despair of joy and comfort. Neither let prosperity puffe thee up, nor adversitie cast thee down. God hath promised unto thee *Eternall life* : Therefore contemn *Temporall felicity*. He hath threatned *Eternall fire* : Therefore contemn all *Temporall sorrows*.

To

To conclude then with the same divine authour, Let us therefore be in love with *Eternall life*; and thereby we shall come to know how much we ought to labour for the obtaining of it: For we see that those men which are lovers of this present life, which is but temporall, and shall shortly have an end, labour with might and main to preserve and prolong it as long as they can. And yet they cannot escape death: For that at one time or other will seise upon them. All that they can hope for, is but to put it off for a little time. When death approacheth, then every one is labouring and seeking to hide himself, ready to give and part with any thing that he hath to redeem his life. He sends for the Physician, he will be ruled by him in any thing, he will take any thing at his hands, he will suffer any thing, purging, bleeding, cupping, scarifying, and what not? You see what charge a man will be at, and what pains he will voluntarily endure, to live here

O 5 though

298 *The ninth Considerat.*

though but for a short time : And yet he will scarce be at any charge, or take any pains, after this life ended to live for ever. Brethren, it should not be so. If there be such labouring and watching, such sending and going, such running and riding, such spending and praying, such doing and suffering, to live here a while longer : What should we not willingly do and suffer to live for ever ? And if they be accounted wise, which labour by all means they can to put off death a while longer, being loth to lose a few dayes : What fools are they which live so, that finally they lose the day of *Eternitie* !

Think upon those things well with your selves, O mortall men, and foresee the day of *Eternitie*, whether of joy or of torment, before it cometh. For although all other things passe away, yet *Eternitie* still remaineth, and shall never passe away.

CHAP. I.

*The Punishment of Eternall
death.*

THe *Messenians* had a certain prison or dungeon under earth void of air and light, and full of Hellish horreur : which as it was a most dismall place, so had it also a glorious title ; for it was called the *Treasure-house*. This prison or dungeon had no doores at all to it, onely one mouth, at which the prisoners were let down by a rope, and so it was stopped up again with a great stone. Into this *Treasure-house* was *Philopæmen* that great *Emperour* of *Greece* cast, and there by poison he ended his life. God also hath his *Treasure-house* under earth, if I may so speak : But, I pray you, what a one is it ? It is of most wicked and ungodly, desperate and damned men.

Attolanus a *Tyrant* of *Padua* (as *Jovius* reporteth) had many prisons so infamous for all kind of miseries and torments, that
wha

300 *The ninth Considerat.*

whosoever were cast thereinto counted their life misery, and their death happinesse. Death might come in there without knocking, he was so welcome unto them, and so long look't for. For this was their hard usage, They were laden with irons, starved with hunger, poisoned with stench, eaten up with vermine, and so in a most miserable manner they lived, and died at length a long and a lingering death. There every one was judged most miserable but he that was dead and could feel no misery. Whilst they lived it was a punishment worse then death to have their habitation amongst the dead. For the dead bodies lay on heaps rotting amongst the living in such manner that it might be truly said there, That the dead killed the living.

But the very worst of these prisons is a *Paradise*, and a most pleasant place, if it be compared with the infernall prison of Hell. Whatsoever misery was suffered in *Acti-
plinus* his prison in this regard it
was

was tolerable, because it was of no long continuance, being to last no longer then a short life, and quite vanishing away at the houre of death. But the Treasure-house of the damned, which is Gods prison, is void of all comfort : The torments thereof are intolerable, because they are *Eternall*; Death cannot enter in there, neither can those that are entred get out again : But they shall be tormented for *evermore*. For *evermore*? What a fearful thing is this! They shall be tormented for *evermore*. It was a most true saying of *Cassidorus*, As no mortall man can apprehend or understand what the *Eternall reward* is, so neither can any man conceive or imagine what that *Eternall torment* is.

The *Persians* had a prison into which a man might enter easily, but being once in, could get out no more; or if he did, yet very hardly. And therefore it was called *Lethe*, or *Oblivion*. It is an easie matter to descend down into Hell; but to ascend up again it is altogether
im-

302 *The ninth Considerat.*

impossible. Was ever any heard to return from Hell? This prison of Hell is not without just cause called *Lethe*, or *Oblivion*. For God is so unmindfull of the damned, that he will *never* remember them to have mercy upon them. Hell is called the *Land of Oblivion* or *Forgetfulness*, and that for two reasons (as a godly and learned Writer observeth) First, Because, saith he, they remember God no more for their good, neither have they any memory at all of things past, but such as doth afflict and torment them. All their pomp and glory, pleasures and delights, are quite forgotten, or else not remembered without grief and sorrow. Secondly, To those that are in this horrid Region, and lake of fire, God hath forgotten to be gracious, and mercifull, neither will he send his angels at any time to minister unto them the least comfort: If once in, there is no coming out again. For what said *Abraham* unto the rich Glutton frying in Hell, and desiring him

to send Lazarus to cool his tongue
 with a drop of water? *Between us*
and you there is a great gulf fixed, Luke
16. 26.
so that they which would passe
from hence to you, cannot; nei-
ther can they passe to us, that
would come from thence. Oh gulf
 full of horreur and despair! Oh
 Eternitie of torments, the very
 thought whereof is able to make a
 stout man quake and tremble! The
 wicked and ungodly men dig their
 own graves, and dwell therein for
 evermore: But what manner of
 graves do they dig? They dig as
 deep as Hell, where the rich Glut-
 ton was buried, from whence he
 lifted up his eyes in torments, and Luke
16. 23.
 saw Abraham afarre off, and La-
 zarus in his bosome, to his greater
 torment. Oh what a terrible deep
 is this! Oh what a fearfull grave
 is this! Who lieth here? He that suf-
 fered Lazarus to lie at his gate,
 having no compassion on him.
 How is it with him now? He
 lodgeth in flames of fire in stead of
 his soft bed: he is scalded with
 thirst, and his sweet cups are taken
 from

304 *The ninth Considerat.*

from his mouth ; his table is removed, and he hath no other food but fire and brimstone ; he is not now dancing and exulting for joy, but gnashing his teeth for hellish desperation. They that are shut up in prison here in this world, have hope for their comfort ; it may be they shall be delivered, and redeemed out of prison : But from Hell there is no deliverance, no redemption, no not so much as any hope at all, but *Eternall* desperation.

Ezek.
20: 47.

It is a short, but a terrible Sermon that God preacheth by the Prophet *Ezekiel* in these words, *Say to the Forrest of the South, Heare the word of the Lord, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree : The flaming flame shall not be quenched.* How many tall Cedars, how many wicked and ungodly men flourish and wax green in this life for prosperous successe in all outward things, and yet are dry and withered for want of virtue ! *Heare this therefore every green,*
and

and yet dry and withered tree, I will kindle a fire, saith the Lord, and the flaming flame shall not be quenched. In Hell, whither you make such great hast, there are no Holy-dayes, no Festivalls, no set times in which the fire shall cease burning. There is *Eternall* grief, *Eternall* death, *Eternall* sorrow, without the mixture of the least comfort. Night and day there is no rest, no sleep at all, but continuall watching and waking for grief and anguish, and intolerable torments in everlasting fire. There shall you alwayes have your being, that you may alwayes be tormented: There shall you alwayes live, that you may alwayes die. If you will not believe me, believe Saint *Augustine*, whose words are these, *August.* The ungodly, saith he, shall live in torments: but they which live in torments shall desire, if it were possible, that their life were ended. But death heares them not, there is none to take away their life: Their life shall never end, because their torments shall never end.

But

But what saith the Scripture ? The Scripture doth not so much as call it life. For life is a name of comfort : but what comfort can there be imagined in tortures and torments, fying and broyling in everlasting fire ? But what doth the Scripture call it ? *The second death* that is, a death which followeth after the first and naturall death which is common to all men. But how can the second death be called a death, seeing that he that hath part therein never dieth ? We may better indeed expresse what it is not, rather then what it is. As it cannot properly be called a death, so it may be truly said that it is no life : And as concerning them that have part therein, as they cannot properly be said ever to die, so again it may be most truly said that they never live. For so to live, that a man shall alwayes live in sorrows and torments, is not to live. Therefore that life is no life : But the onely life indeed is that life which is blessed ; and that life onely is blessed, which is *Eternall*. Again,

we have another place in the same Father to this purpose : If the soul *Augustine* liveth in *Eternall* torments, tormented with the unclean spirits, this is rather to be called *Eternall* death, then *Eternall* life. For there is no greater or worse death, then that death which never dieth.

Saint *Gregory* also giveth the like testimony. In Hell, saith he, there shall be death without death, end without end, because death ever liveth, and the end ever be-
 ginneth : there death shall never die. Oh death, how much sweeter wert thou, if thou wouldst take away life, and not compell those to live, who would fain die ! But so it is : the number of the years in Hell are without number. It passeth the skill of the best *Arithmetician* to find out the number thereof. God himself knoweth no end thereof. After a thousand thousand millions of years past, there are still as many more to come; and when those also are past, there are yet as many more to come; and still they are as far from
 the

308 *The ninth Considerat.*

the last as they were at the first. It is now above five thousand years since *Cain* that slew his brother *Abel*, was cast into the lake that burneth with fire and brimstone: and yet the number of the years throughout which still he is to be tormented, is as great still as it was the first day of his torment; and after certain millions of years, the years of his torments for their number shall be nothing diminished: It shall be all one as if he were cast into the fire but this present houre. And though the rich glutton mentioned in the Gospel, be tormented two thousand years together, yet still he doth burn, and shall burn forever; neither shall he obtain so much as a little drop of water, though he use never so much in-
creatie, not so much as a little drop of water to cool his inflamed tongue.

These things we often heare of, and when we heare them, we do but laugh at them. Certainly we count it but a light matter to burn
in

in *Eternall* fire. Here a man might well ask the question, *where are your tears, O mortall men, ye that are given so much to laughing?* This is our condition: A small losse if it be but a matter of three half pence, will wring great store of tears from us: but as for an infinite and irrecoverable losse, that we can brook easily, we can digest that with laughter. When we are cited to appear at the barre of an earth'y Judge, then we quake and tremble: But as we are going to Gods Tribunall, (for every day we rid some of our way, we walk on step after step, will we, nill we; and yet as we are going) we sport by the way. When we go to sea, we are afraid of shipwrack: But without either fear or wit we lanch into the deep sea of *Eternitie*, and make but a laughing matter of it.

It is the wish of Saint Bernard,
Oh that men were wise! that they
were wise! Oh that they were
wise! What then, holy Bernard?
Oh, then would the image of *Eter-*
nitie

310 *The ninth Considerat.*

nitie begin to be reformed in them. Then would they order things present wisely, judge of things past understandingly, and foresee things to come providently.

Here we have Saint Pauls command to the *Ephesians*, and not his with onely, for his words runne in the *Imperative Mood*, and not in the *Optative*: Brethren, see that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the dayes are evil. The great businesse of our salvation, ought circumspectly, diligently, and carefully to be regarded of us. It is the most foolish thing in the world for a man having but little time allotted him, to spend it prodigally in vain delights, whereas he should like a thrifty merchant imploy it rather for his best advantage, to purchase a portion in blessed *Eternitie*. If we think to gain heaven by sporting, playing, and idling, we are much deceived. To be telling of tales, or giving care unto them when they are told; to be given to our ease, and spend
our

Ephes.
3. 15.

16

our time in idlenesse; to be calling for our cups, and sit so long at them till we cannot stand, This is not to redeem the time. But this is truly to redeem the time, To give our selves to labour and study, prayer and meditation; not for a spurt and away, but to hold on in this course constantly unto the end; This, I say, is truly to redeem the time. It is the counsel of Saint *Augustine*, to steal some time from our worldly business. Will any man sue thee at the Common law? Be content, saith he, to lose something, that thou mayest be at leisure to serve God, and not follow suits: for that which thou lovest, is the gaining of time. For as thou givest thy money and buyest bread; so be content to lose thy money, that thou mayest buy rest, and opportunitie to serve God: for this is indeed truly to redeem the time.

So ought we to spare for no cost, but willingly part with any thing to gain an opportunitie of doing good,

312 *The ninth Considerat.*

Anselm.

good, seeing that the dayes are evil. The dayes of this life are full of sorrows, griefs, dangers, and tentations which ever and anon rake from us the opportunity of doing good; So saith *Anselm*. But if we let slip the opportunity of doing good when it is offered, and let our dayes consume away in mere purposes of amendment of life, without bringing them to good effect: from thenceforth it is in vain to look for any opportunity of doing good; we shall not obtain one minute of time; our losse is altogether irrecoverable.

Na2.

Our life, saith *Nazianzen*, is like a *Mayt* or a *Fair*: When the day appointed is once over, there is no more buying any commodities. If then we will buy any thing, we must do it quickly, whilest the *Fair* lasts: We must live godly, whilest we have time to live: We must serve God, whilest we are strong and able. The *Preacher* often beats upon this, *whatsoever thy hand findeth to do, do it with thy might.* The *Apostle* often spurs

Eccles.
9.10.

spurs us on to lay hold upon opportunity, and make good use of our time. *As we have therefore opportunity, let us do good to all men:* For, now it is high time to awake out of sleep. Thou sleepest, saith Saint Ambrose, but thy time sleepeth not, it runneth apace, yea it flies with wings. Happie he, happy they that think upon these things, to do thereafter; that live so, as at the point of death they will desire to have lived; to do such things, as they will rejoyce to have done when they are translated to Eternitie. A light neglect now will prove an Eternall losse. Whatsoever we think, speak, or do, once thought, spoke, or done, it is Eternall, it abideth for ever.

Gal. 6.

10.

Rom. 13.

11.



CHAP. II.

The reward of Eternall life.

THe life in heaven is life indeed,
and the most perfect and absolute

P

lute

314 *The seventh Considerat.*

lute life of all others, in that it is *animall*, in that it is *humane*, in that it is *angelicall*, yea in that it is *divine*. There lives the *Memory*, by the perfect remembrance of all things that are past: There lives the *Understanding*, by the knowledge and vision of God: There lives the *will*, and enjoyeth all manner of good, without fear of losing it. In like manner liveth there the *Appetite*, both that which is called *Concupiscible*, and that which is called *Irascible*. There live all the *Senses*, and are filled with delights. There is heard no sighing, no lamentation, no grief or sorrow, nor so much as the least sign thereof. There is the most sincere and pure song of joy, without the mixture of the least drop of the gall of bitterness and sorrow. Let the eyes be silent, they never saw the like; let the ears be silent, they never heard the like; let thy heart be silent, it could never conceive the like to this life. This life includeth within it self all pleasures, riches, honours, and all the delights of all
lives,

lives, senses, and faculties. S. *Augustine* as it were set on fire with the fervent desire of this life, break-
 eth forth into these words, How great happinellie shall be there, where there is the presence of no evill, and the absence of no good? where we shall be continually praising God, who is all in all; *Blessed are they that dwell in thy house: they will be still praising thee.* All the faculties of our souls and members of our bodies being made incorruptible, shall be ever setting forth the praise of God. There shall be true glory and praise indeed, where neither he that doth give praise and glory can be deceived, nor he to whom it is given can be flattered. There shall be true honour indeed, which shall be denied to none that is worthy, nor bestowed upon any that is unworthy, yea, which none that is unworthy shall desire or seek after; where none that is unworthy shall be permitted to abide. There he which is the giver of virtue, shall be the reward thereof: for he hath promi-

*Augusti
de Civitate
Dei
cap. 30.*

*Psalms
84. 4.*

316 *The ninth Considerat.*

Jer.
31 33.

fed himself; and what could he promise greater and better then himself? The Prophet *Jeremie* is witnesse of this his promise, in these words, *I will be their God, and they shall be my people.* I will be unto them whatsoever with honestie can be desired, I will be unto them life, and health, and food, and plentie, and glory, and honour, and peace, and every good thing: For this is the meaning of these words, *God shall be all in all*; He shall be the end of all our desires. And one great good there is to be found in that blessed Citie of God, which is not elsewhere to be found, and that is this, That no inferiour there shall envy his superiour, but they shall be like members of the naturall body compacted together in a friendly and peaceable manner, where the finger desireth not to be the eye, nor the foot the head, but every member is content with his own place. And a little after saith the same Father, There shall we keep an *Eternall Sabbath* of rest, and there shall

shall we taste and see how sweet the Lord is, we shall be filled with his goodnesse, when he shall be all in all. O God my God! Thou art Love and Charitie, Truth and Veritie, true Eternitie, and Eternall Felicitie.

Another speaketh unto this life, by way of *Apostroph*, after this manner, In thee there is no corruption, nor defect, nor old age, nor anger; but perpetuall peace, and solemne glorie, and everlasting joy, and continuall solemnitie. There is joy and exultation, there is an Eternall spring. There is alwayes the flower and grace of youth and perfect health.

*Non est in te Heri nec Hesternum;
Sed est idem Hodiernum:
Tibi salus, tibi vita,
Tibi pax est infinita:*

Tibi Deus omnia. That is,
Yesterday was with thee never;
But to day is present ever:
Thou hast peace that ever lasteth,
Health and life that never wasteth:
God is all in all.

318 *The seventh Considerat.*

Psal.
37. 3.

Glorious things are spoken of thee, O Citie of God. In thee have their habitation all those that rejoyce: in thee there is no fear; in thee no sorrow. All desires are turned to joyes. Whatsoever a man can wish for is present with thee: Whatsoever can be desired, is in thee in abundance. They shall be abundantly satisfied with the fattenesse of thy house: and thou shalt make them drinke of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light, when we shall see thee in thy self, and thee in us, and our selves in thee, living in everlasting felicitie, and enjoying the beatificall vision of thee for ever.

Mark
8. 2.

And though this felicitie be everlasting; yet a man may obtain it in a short time, and with little labour. I have compassion on the multitude, saith our Saviour, because they have now been with me three dayes, and have nothing to eat. Sweet Saviour, dost thou count it such a matter for us to abide with thee three dayes, and eat nothing?

things? and why, sweet Jesus, dost thou not rather tell us of the dayes of *Eternitie*, and the everlasting joyes wherewith we shall be abundantly satisfied in the kingdome of heaven? God taketh notice of the least service that we perform, and it is precious in his sight: He telleth the very hairs of our heads; and much more then will he tell the drops of bloud that are spilt for his sake, and put them up in the bottle of his remembrance.

We may therefore very well cry out with Saint *Hierom*, Oh! How *Hierom*. great a blessednesse is this, To receive great things for small, and *Eternall* things for *Temporall*; and further to have the Lord our debtour! But thou wilt be ready to say, It goes hard to be in sufferings every day; and though all other things might easily be endured, yet death is terrible. Christian brother, I am ashamed to heare thee say so: it is foolishly spoken, and like a child. Knowest thou not thus much? I know that I

320 The ninth Considerat.

ascend to descend, flourish to wither, am young to grow old, live to die, and die to live blessed *Eternally*. Trust therefore in the Lord for ever: For in the Lord Jehovah is everlasting strength.

Mat 26.

4.

Mark.

25. 46.

Again S. *Augustine* comes unto my mind, who upon the words of our Lord saith thus, Our Lord and Saviour concluded with these words, saying, *Thou shalt go away into everlasting punishment, but the righteous into life Eternall*. It is life *Eternall* that is here promised. Because men love to live here upon earth, therefore life is promised unto them: And because they are much afraid to die, therefore life *Eternall* is promised unto them. What wouldest thou have? Life? Well, thou shalt have it. What art thou afraid of? Is't Death? Well, thou shalt not suffer it. But they which shall be tormented in Hell-fire, shall have a desire to die; & death shall flie from them. To live long therefore, is no great matter; yea more, To live alwayes, is no great matter; but To live blessed, that is a thing

thing to be desired, that is a great matter indeed.

Therefore thou shalt live in heaven, and shalt never die; There shalt thou live blessed for evermore: for neither shalt thou suffer any evil, neither shalt thou be in fear of suffering; for there it is impossible to suffer any evil. There shalt thou possesse whatsoever thou canst desire; and what thou possessest, thou shalt desire still to possesse. Thou canst not be cast out of possession: And this shall satisfie thee. It was there, that David did expect to have his thirst quenched, and his hunger satisfied.

*In thy presence is fulnesse of joy, at
thy right hand there are pleasures
for evermore: and again, My soul
thirsteth after thee: and yet again,
As for me, I will behold thy face
in righteousness: I shall be satis-
fied, when I awake, with thy like-
nesse.* This is a new and a strange
voice for a King: He hath his
table well furnished with all kinds
of dishes: and yet as if he were
hunger-starved he hopes to be fil-

Psal.

16.11.

Psal.

141.6.

Psal.

17.15.

322 *The seventh Considerat.*

led at anothers table: His own bread and his own wine would not serve his turne, to appease his hunger, or to quench his thirst. There was other bread that he had a mind to, and other liquour that he so thirsted after, the bread of heaven, and the water of life. For what is the plenty and abundance of all the Kings of the earth? It is nothing else but mere want. And what is the dainty fare at their great tables? It is but like the beggers pitcher, if it be compared with the fatnesse of Gods house, and his heavenly table. Come eat and drink, and be filled, my beloved, shall the King of heaven say. This feast of mine shall never be ended; there shall come no sorrow after it: As it is *To day*, so shall it be *For ever and ever*. Neither can Saint *Augustine* here contain himselfe; but he breaks forth again into this exclamation, Oh life of lives surpassing all life! Oh everlasting life! Oh life blessed for ever! where there is joy without sorrow, rest without labour,

bour, riches without losse, health without sicknesse (there is no such matter in this life) abundance without defect, life without death, perpetuities without corruptibility, beatitude without calamities; where all good things are in perfect charity, where all knowledge is in all things, and through all things, where the Majestic of God is seen in presence, where the mind of the beholders is filled with the bread of life: They alwayes behold Gods presence, and still they desire to behold it; they desire to behold it, and yet without anxiety; they are satisfied with it, and yet without satiety.

And that thou maist understand and know, good Christian brother, that this superexcellent glory, these celestially riches, this heavenly kingdome is to be bought, heare what the same Saint *Augustine* Recus. 5.7. saith; I have to sell, saith God, I have to sell; come and buy it. Lord. what is it that thou hast to sell? I have rest: Come and buy it,

324 *The ninth Considerat.*

it. What is the price of it? The price is labour. And how much labour is *Eternall* rest worth? If thou wilt speak the truth and judge aright, *Eternall* rest is worth *Eternall* labour. It is true indeed; but do not fear: For God is mercifull. For should thy labour be *Eternall*, thou shouldst never attain to rest *Eternall*: But that thou maist attain at length to rest *Eternall*, therefore thy labour shall not be *Eternall*; not but that it is worth so much, but that thou maist at length get the possession of it. Indeed it is worth the price, though it be labour *Eternall*; But that it may be purchased and possessed, it is necessary that the price thereof be but labour *Temporall*. Therefore Christian brethren, let us rouse up our selves, and stirre up one another with this exhortation of Saint *Augustine* which here followeth.

August. Let us set before our eyes the life which is *Eternall*, and let us well consider the nature of it, which we shall come the better

to understand, by removing from it whatsoever we account troublesome in this life. For it is easier to find what it is not, rather then what it is. And yet it is set to sale. Thou maist buy it, if thou wilt. Thou shalt not need to be much troubled or turmoiled about it, for the greatnesse of the price. The price is whatsoever thou hast, and no more. Never examine what thou hast, but consider what thou art. It is worth thy buying, though thou givest thy self for it. Give thy self, and thou shalt have it. What? Art thou to seek thy self? Art thou to buy thy self? Behold, such as thou art, if thou canst be content to give thy self, thou shalt have it. But thou wilt be ready to say it may be, Alack! I am a wicked man; And such a man perhaps will not be received for good payment: If thou beest not already good, do but give thy self, and by so doing thou shalt become good, and go for current. Do but make a faithfull promise to give thy self; and this shall make thee
good:

326 *The seventh Considerat.*

good: And being made good thou art a price of thy self good enough: And thou shalt have, as I said, not onely health, safety, life, and such like as shall have an end; but also thou shalt be freed from many miseries: Thou shalt neither be wearied nor stand in need of rest, thou shalt neither hunger nor thirst, neither increase nor decrease, neither grow young nor wax old, because there is no being born there; For there is full growth and stature, and the entire and perfect number of years. There is no number like unto it: For as it hath no need of being augmented, so is there no fear of being diminished. Behold what excellent things are spoken of it! And yet I cannot come neare telling thee what it is, or what good things are treasured up in it: For, as it is written, *Eye hath not seen, nor ear heard, neither hath it entred into the heart of man.* And how should my mouth be able to utter what the heart of man is not able to conceive?

1 cor.
2.9.

And because we have gone along
through

through S. *Augustines* books as it were through so many pleasant gardens, and are now brought at length to the *Celestiall Paradise*, let us seal and confirm what hitherto hath been spoken, by the testimonie of the same Father. If we were every day, saith he, to suffer all torments, yea the torments of Hell it self, and that for a long time together, to the end that we might behold Christ in his glory, and have communion and fellowship with the Saints: were it not worth our pains and sufferings? Who would not suffer any sorrow, to be made partaker of so much good, and so great glory? Let the Devils then lie in wait for me, let them assault with tentations; let my body be brought down with fasting, let my flesh be kept under with pressure; let me be wearied with labours, let my moisture be dried up with watching; let one man clamour against me, let another disquiet me, let me be bowed together with cold, let me be set on fire with

328 *The ninth Considerat.*

with heat; let my conscience mur-
mure, let my head ake, let my breast
be inflamed, let my stomach be
troubled with ventosities, let my
countenance wax pale and bleak;
let me be full of infirmities; let
my life consume away with grief,
and my yeares with mourning;
let rottenesse enter into my
bones, and let it spring up like a
fountain under my feet; Let all
these miseries come upon me, so
that I may have rest and consolati-
on in the day of tribulation, and
ascend up unto the people of the
Lord. For, What shall be the glory
of the iust, and how great shall the
joy of the Saints be, when every
face shall shine as the Sunne! When
the Lord shall begin to reckon up
his people in their distinct orders,
in his Fathers kingdome; and when
he shall render unto every man ac-
cording to his works, the rewards
which he hath promised, that is
*Heavenly for Earthly, and Eternall
for Temporall.*

Think therefore upon the dayes
of old, and call to mind the yeares
which

which are yet for to come. Think upon *Eternitie*, O man, think upon *Eternitie*; Think upon the *Eternitie* of Torment, and the *Eternitie* of Joy, which is to follow after this short life ended, and I dare warrant thee, thou wilt never complain of any adversitie, thou wilt never let slip out of thy mouth such a word as this, *This is too grievous*, or, *This is intolerable*, or, *This is too hard*: Thou wilt, I dare say, count all things easie and tolerable whatsoever can happen in this life, and thou wilt never be better pleased then when thou art most afflicted.

It is reported by *John Moschus* of one *Olympius*, an old man of singular patience, who lived cloystered up in a monasterie near unto *Jordan*, that he had his mind so bent and fixt continually upon *Eternitie*, that he had scarce any sense or feeling at all of any temporall sorrow or miserie. For, (as he goes on with his storie) upon a time, as it hapned, a certain religious man turned out of his way to visit him,
and

330 *The seventh Considerat.*

and finding him in a dark *cell*, a place, as he thought, inhabitable by reason of heat and swarms of gnats and other flies, not without much admiration spake thus unto him, And canst thou, *Olympius*, endure to live in such a close room, so exceeding hot, and so much pressed with gnats and swarms of flies? But what did *Olympius* answer? And dost thou wonder at this? I tell thee, my sonne, all these are but light matters; I count them tolerable, that so I may escape *Eternall* torments, which are intolerable. I can endure to be stung by gnats, that so I may not feel the sting of Conscience, and the gnawing of the worm that never dieth. This heat which thou so complainest of I can suffer easily, when I think upon the *Eternall* fire of Hell, which is unsufferable. These troubles, if I may so call them, are but short, and shall have an end; but the torments in Hell are without end. Whereupon said the other, Certainly, *Olympius*, thou art led by the spirit of wisdom and truth;

truth; so wisely and truly hast thou answered. I would there were more of thy mind, that would think thus seriously upon these things. Then certainly there would be more then there are now a-dayes, that would after thy example patiently suffer and endure all things.



CHAP. III.

The Conclusion of all.

Z*Euclid* the most famous for his skill amongst all the ancient Painters that we have heard of, was observed to be very slow at his work, and to let no piece of his go abroad into the world to be seen of men, till he had turned it over and over, this side and that side, again and again, to see if he could spie any fault in it: And being upon a time asked the reason why he was so curious, why so long in drawing his lines, and so slow in the use of his pencill, he made
this

222 *The ninth Considerat.*

this answer, I am long a doing
whatsoever I take in hand, because
what I paint, I paint for *Eternitie*.
And thus stands the case with
all, we paint also for *Eternitie*.
Whatsoever we do, it so belongs
unto *Eternitie*, that a man may
truely say of it thus, I write, I reade,
I sing, I pray, I labour, whatsoever
I do, whatsoever I say, whatsoever
I think, all is for *Eternitie*. Now if
this be the nature of our thoughts,
words and deeds, if they shall re-
main for all *Eternitie*, we had
need have a care what we think,
speak or do; it concerns us to look
about us, to mind our businesse,
not to go negligently and sleepily
about our work, nor to let any
thing go out of our hands rude and
imperfect, but to polish and perfect
it with all the care, skill and in-
dustrie that we can use. We paint
with *Zuvis* for *Eternitie*. When
we have done our works, they are
presently transmitted to *Eternitie*,
to be viewed by a most judicious
and all seeing eye, that no fault can
escape; and being viewed and en-
sured,

fixed, they are to be committed either to be *Eternally* punished or *Eternally* rewarded. What I have said before I here say again, because it cannot be said too often, though I should say it a thousand times; Whatsoever we think, speak, or do, once thought, sp ke, or done, it is *Eternall*, it abideth for ever.

Will you heare what S. *Gregorie* *Greg* saith? In all our actions we must use great care and circumspection, we must well weigh and consider with our selves what it is that we take in hand, and to what end we do it, that our minds be n t set upon any thing that is *Temporall*, but upon those things which are *Eternall*. Therefore in all thy actions labour to be perfect. Pray for *Eternitie*, studie for *Eternitie*, suffer for *Eternitie*, contend for *Eternitie*, labour for *Eternitie*. So live to God, that thou maist live with God; So live on earth, that thou maist live in Heaven; So live for *Eternitie*, that thou maist live to *Eternitie*.

Hear also what S. *Bernard* saith. *Bernard.*
Our works do n t passe away as-
soon

334 *The seventh Considerat.*

soon as they are done, (as they may seem to do) but as seeds sown in time they rise up to all *Eternitie*. The foolish man which hath no understanding will wonder to see such a plentiful increase rise up of such little seeds, be it good or be it evil, according to the nature of the seed which is sown. But he that is wise will ponder these things, and count no sinne little: For he hath an eye still not to that which is present, but to that which is to come; not to that which is sown, but to that which is reaped; not to that which is done in time, but to that which remains to all *Eternitie*.

Oh the dangerous and miserable madnesse of the sonnes of *Adam*! God created us unto the possession of infinite and *Eternall* goods: And why are we carried then with the whole bent of our affections to those things which are flitting and vanishing? God made us heirs of Heaven and *Eternall* possessions: And why doe we so miserably entangle our selves in our vanities,

ties.
on?
look
spee
us f
nitie
nar
very
B
that
tain
to
it; v
will
Eve
The
gust
gree
afte
ever
com
defin
not
righ
with
posse
wha
to g
not

ties, and run headlong to destruction? Let us be wise in time, let us look well to our steps, let us make speed on the way of *Eternitie*: Let us so live that we may live to *Eternitie*. The way thither is short and narrow, but the Term thereof is very large.

But O miserable and foolish men that we are! We faine would obtain *Eternall* life; but we are loth to tread in the way that leads to it; we faine would be there; but we will not take pains to go thither. Every man desires to be blessed. There is no man, saith Saint *Augustine*, of what condition or degree soever he be, but hath a desire after that life which is blessed for ever. Therefore that life is the common haven at which all men desire to arrive; but all men know not how to steere their course aright. It is a thing which all men without controversie would faine possesse; but how to compass it, what course to take, which way to go, that is the point they cannot agree upon. We may seek it
long

336 *The ninth Considerat.*

long enough upon earth; and it is a question, whether we shall ever find it or no: Not that I condemne the seeking of it, but the not seeking it in the right place. One is of opinion that the Souldiers life is most blessed: but another denies that, and sayes, The life of the Husbandman is most blessed. And again, this another denies, and sayes that the Lawyers life is most blessed; and he gives his reason for it: For the Lawyer is worshipped by the people, and is much sought unto, he is ever taking of fees and pleading causes.

And again, this another denies, and sayes, The Judges life is most blessed: For he hath power of hearing causes and deciding them. And yet again, another denies this, and sayes, The Merchants life is most blessed: For he sees divers countreys, learns many fashions, gathers together much wealth. You see, dearly beloved, in so many severall kinds of lives there is not any one to be found that will
please

please all. But the life blessed for ever, that is it which pleaseth all.

Blessednesse therefore is not to be expected here, but is to be sought for elsewhere, and never to be found out but by a good and godly death. Ungodly men themselves desire to die the death of the godly, but they will not live the life of the godly. For to die well is the way to felicity; but to live well is matter of labour: And yet that is not to be obtained without this. *Eternitie* depends upon death: and there is no dying well without living well. Choose which thou wilt, life or death. If thou livest well, thou canst not but die well; and it shall be well with thee for ever: If thou livest not well, thou canst not hope to die well; but it will be ill with thee for ever.

Not many yeares ago a man of a good house, having more wit in his head then religion in his heart, being asked what he thought of the strict lives of the religious, and the loose lives of the licentious,

Q which

338 *The ninth Considerat.*

Numb.
23.10.

which he esteemed best, answered thus, I could wish to live like the licentious, but to die like the religious. Some wit there might be in his answer, but I am sure there was little religion in it. He had spoke like a Christian man if he had said thus, I desire to live the life of the religious, that my end may be like his. *Balaam* could say, *Let me die the death of the righteous, and let my last end be like his.* But he had said a great deal better, if he had said thus, *Let me live the life of the righteous, that I may die the death of the righteous, and that my last end may be like his.* For whosoever liveth the life of the godly, shall be sure to die the death of the godly: And whosoever liveth the life of the ungodly, shall be sure to die the death of the ungodly: once he shall die, but that once shall be alwayes, and that alwayes for ever and ever.

A certain Souldier being called in question by *Lamachus* a Centurion, for some misdemea-
mour

nour or other committed in the camp, earnestly desired pardon for that once, and promised never to offend in the like kind again. But the Centurion made him this answer, *In bello, bone vir, non licebit bis peccare; Oh Sir, know you thus much, There is no offending in warre twice.* But in death (alas!) there is no offending once: There is no hope of pardon. Once dead, and alwayes dead. He that dies once ill is damned for ever. There is no returning again to life, to amend what was done amisse. There is no appealing from the sentence of condemnation, if it be once passed. As death leaves a man, so judgement findeth him; and as judgement leaves him, so *Eternitie* findeth him.

It is the saying of *Iphicrates*, That it is a shame for an Emperour at any time to say with the fool, *Non putaram, I did not think it.* But it is a greater shame for a Christian man to say, *Non putaram, I did not think there had been such a difference be-*

340 *The ninth Considerat.*

tween a chaste life and a voluptuous life. *I did not think that Eternitie was to follow after this life. I did not think that I should have died so suddenly. Alas ! alas ! how sleepily do we go about the businesse of Eternitie !* whereas the nature of this mortall life of ours is such, that we cannot be certain at any time that we shall live for any time, no not so much as for one minute ; when as we know for certain that we must depart from hence, and yet are most uncertain at what hour we shall depart ; and when that houre shall come, then also we shall seem not so much to have lived, as to have posted unto death in a moment. Here we are but as sojourners in a strange land, and not as Citizens in our own country ; we are but Tenants at will, and not Free-holders : Will we, nill we, we must depart. *For here we have no continuing Citie, but we seek one to come.*

Hebr.
23. 14.

Baruch
3. 16.

The holy Prophet *Baruch* asketh this question, *where are the*
Princes

Princes of the heathen become, and such as ruled the beasts upon the earth, that hoarded up silver and gold, and made no end of their getting? Do they retain and keep their kingdoms and their glory still? Not so: For thus saith the Prophet answering his own question, *They are vanished and gone down to the grave, and others are come up in their steads. They are vanished,* saith the Prophet; for they were but sojourners and no Citizens: *they are gone, and others are come up in their steads:* their houses are let out to others, and they are cast out themselves, and gone down to the grave. But if the question be asked again, *where are the Princes of heaven,* whose dwelling is above the seventh Sphere? where are they? It may be answered likewise, that *They are also vanished, and others are come in their steads;* but they are translated to the kingdom of Heaven, there to abide for ever, without all fear of being dispossessed.

342 *The ninth Considerat.*

md.
2.8.

Let us crown our selves with Rose-buds, sing those men of most loose and deplorate lives. Why with Rose-Buds? Because the beauty and smell of them is gone in one day, and they are withered; and such fading crowns do best become those which shall shortly perish. But as for the Blessed, it is not so with them, but they are crowned with jewels and precious stones whose beauty never fadeth. The woman mentioned in the *Revelation* had upon her head a crown, not of Rose-buds of the garden, nor of jewels of the sea, but of the *Starres* of Heaven. As then the heavenly orbs are incorruptible, so likewise they that inhabit them are incorruptible, they are not subject to any change, they are immortall. *The righteous live for evermore.* All worldly things are transitory, but heavenly things are everlasting. Here are we wearied with labour, but there shall we be refreshed with *Eternall* rest. Why do we seek for rest before our labour is ended?

md.
3.15.

We

We are yet upon the *Stage*; therefore we must *act* our parts: We have to deal with potent *enemies*; therefore we must be alwayes prepared to *fight*: We are still in our race; therefore we must *hold out* to the last. Let us then so *act* our parts, that the *Angels* may rejoyce to be *Spectatours*; let us so *fight*, that we may *winne* the *Crown*; let us so *runne*, that we may *obtain*.

Well saith S. *Gregorie*, If we Gregor.
well consider with our selves what
and how great things are promi-
sed unto us in heaven, all things
on earth will seem vile unto us:
For what tongue can sufficiently
expresse, or what heart conceive,
how great the joyes be in that
City which is above? where we
shall bear a part in the Heavenly
Quire with Angels evermore lau-
ding and praying God; where
we shall be in Gods presence, and
see him face to face; where we
shall behold light incomprehen-
sible; where we shall be in no fear
of death; where we shall have

244 *The ninth Considerat.*

the priviledge of heavenly Saints and Citizens, to be for ever incorruptible. Me thinks I find my mind inflamed and set on fire whilest I am speaking of these joyes ; and me thinks it should set on fire all that hear it. Me thinks it should so work upon us all, that even now we should most earnestly and ardently desire to be there, where we hope to be for ever hereafter. But thus much we must know, That there is no coming there without much labour. It is not I, but *Paul* the Preacher that saith it, *A man is not crowned except he strive lawfully.* Let then the greatnesse of the reward encourage us and prick us forward ; and let not the labour and pains, the short labour and the little pains, hinder us or keep us back. We must go on, and we must go on with perseverance : we must not so much consider the roughnesse of the way, as the blessed *Eternitie* which is the end thereof. And this the same holy Father declares most excellently, saying, This is a speciall

2 Tim.
2.5.

ciall badge and cognizance of the elect, that they know how to carry themselves in the way of this present life in such manner, that by the certainty of hope they are assured that they have attained unto a great pitch, in as much as they see all transitory things farre beneath them, and for the love of *Eternitie* trample all sublunarie things under their feet. And this is it which the Lord speaketh by the mouth of his holy Prophet, saying unto every soul that followeth him, *I will lift thee up above the high places of the earth.* For as for losses, reproches, povertie, disgrace, and such like, these are, as I may so call them, the lower places of the earth, which the lovers of this world, as they walk through the plain of the broad way, do not love to come near, but keep off as farre as is possible. But as for gain and profit, the fawning and flattering of inferiours, abundance of riches, honours, and places of dignitie, these are the high places of the
Q 5 earth,

346 *The ninth Considerat.*

earth, which whosoever is worldly-minded, and hath settled his affections on things here below, he, I say, esteemeth highly; because to him they seem great: But whosoever is heavenly-minded, and hath settled his affections on things above, he, I say, esteemeth them not; because to him they seem what they are, that is vile and base. For as it is with a man going up an high mountain, still the higher he goes the lower he sees the earth beneath him: so is it with him whose conversation is in Heaven; the higher he mounts from the earth with the wings of pious cogitations, the farther he flies from the earth with the wing of his affections. He knowes that all the glory of this world is nothing, and therefore his thoughts and affections are altogether upon another world. This is the man that is *lifted up above the high places of the earth.*

You have heard what S. Gregorie saith: It will not be amisse in the next place to hear likewise what
Saint

Saint *Augustine* saith. What is that? It is a lesson worth our learning. That which we must lose, *August.* saith he, one time or other upon necessitie, it is wisdom to distribute abroad in time, that we may purchase thereby the reward of *Eternity.* *Moses* lived long indeed, *Deut.* he lived in health; but at length *345.* he died: *Methuselah* lived longer then he; but it follows, *And he* *Gen.* died. This is, or shall be every *27.* mans Epitaph, *Et mortuus est, And he died.* For we must needs die, *2. Sam.* and are as water spilt on the *14. 4.* ground. But the soul is immortall, it is *Eternall*, it shall live for ever, either in *Eternall* glory, or else in *Eternall* torments. Here our lot is cast, in which *Eternitie* we shall have part, and there is no revoking it. Oh blessed *Eternitie*, oh *Eternall* blessednesse! How comes it to passe that seldome or never we think upon thee; or, if we do at any time, we do it but upon the by? How comes it to passe that we do not labour more for thee, that we do not seek for thee, that we are
not

348 *The ninth Considerat.*

not solicitous for thee. O Lord God, open thou our eyes, that we may see and know what *Eternitie* is, both that of glory, and that other of torment, and how infinite both; how blessed the one, and how miserable the other. Thou hast created us unto thee, thou hast created us unto *Eternitie*: For thou art *Eternitie*. Thou wouldst have us be partakers of thy *Eternitie*; Lord, let it be according to thy will. Thou hast said it; Lord, let it be according to thy Word. Thou hast promised; Lord, make good thy promise; make us partakers of thy *Eternitie*. Grant that we may spend the short moment of time granted unto us here in this life, grant, we beseech thee, that we may spend it in such a religious and godly manner, as men that labour for *Eternitie*, contend for *Eternitie*, suffer for *Eternitie*. To this end cause thy ministers often to call upon us to think still upon *Eternitie*; make us call one upon another in every place to think upon *Eternitie*, that so by thy
mercy

mercy we may reigne with thee, O Eternitie, and as many as it is possible may be kept from perishing everlastingly. Heare this ye Christians all, heare it ye Pagans, heare it ye Kings and Princes, heare it ye Germans, heare it ye French, heare it ye English, yea let all the world heare it. There can be no sufficient securitie where there is danger of losing Eternitie.

Oh long, Oh profound, Oh bottomlesse, Oh Eternall Eternitie! Blessed are they, O Lord, that dwell ^{psal.} in thy house: they shall be still praising thee. They shall praise thee throughout infinite myriads of ages.

Moses being neare unto his death, commending unto God in his prayers his people Israel, and blessing them, thus took his leave of the tribe of Asher and said, Let ^{Lent.} Asher be blessed with children; let ^{33.24.} him be acceptable to his brethren, and let him dip his foot in oyl. Thy shoes shall be iron and brasse; and ^{28.} as thy dayes, so shall thy strength be. There is none like unto the God of ^{26.}

Jerusalem,

350 *The ninth Considerat.*

Jesurun, who rideth upon the heavens in thy help, and in his excellencie on the skie. The Eternall God is thy refuge, and underneath are the everlasting arms. Thus God stretcheth forth the arms of his power throughout heaven infinitely : and by his arms all the world, all time, and all things in the world are directed, guided and governed. So God from the beginning, yea from the *Eternitie* of his predestination, hath carried in his breast all the godly, and doth protect them daily and hourelly, and as it were embraceth them with his arms. Ascend therefore, O my soul, and have no more to do with earth and clay. Stretch forth thy self, and ascend up unto him that rideth upon the heavens, ascend up unto thy God, whose dwelling is in the highest mountains, those mountains of *Eternitie*. There shalt thou sit in safety, and behold the earth beneath : and so shalt thou plainly perceive how little and of none esteem all things are here below, which now
either

either solícite thee with love, or terrifie thee with fear; thou shalt plainly perceiue what a small thing it is, whatsoeuer is contained within the *Centre* of the world, that little *globe* or *point* of earth; thou shalt plainly perceiue how that all things created are vain, weak, short, vile, yea vanitie it self, yea rather mere nothing in respect of God and of *Eternitie*. Therefore seek thou after the onely true and so-ueraigne good, and regard not other things. Trust in God, re-lie on him, open thy heart wide to entertein him; tread under the feet of thy affections what-soeuer is under the Sunne and Moon, whatsoeuer allureth thee with smiles, or terrifieth thee with frowns; think upon *Eternitie*, and alwayes keep in mind that excellent saying of Saint *Hierome*, No labour must seem hard, no time must seem long, all the while we are seeking after *Eternall* glory.

It is reported by Saint *Hierome*, that there was upon a time a cer-
tain

tain Camel haunted by an evil spirit, which being brought before *Hilarion* a devout and godly man, began to rage in such a strange and terrible manner as if it would presently have devoured him : But the Holy man nothing afraid spake thus unto the evil spirit, Do not think to fright me, thou evil spirit, although that thou hast got a Camel on thy back; it is all one to me whether thou comest in a Camel's skinne or in a Foxes skinne. And presently the fierce Camel fell down before him, and became very tame and gentle, to the great laughter of all those that stood by. Such are all flatteries, fawnings, allurements, and tentations of this world; such are all fears, frowns, frights and terrours. What dost thou hope for? what dost thou fear? what dost thou love? He that rideth upon the Heavens is thy helper; he shall embrace thee with his everlasting arms. With those arms of his he is able to fetter all thine enemies whether they
fawn

fawn or frown upon thee, he is able
 at a beck to squeeze them in pieces
 like so many flies, and break them
 in pieces like a potters vessel. Doth
 the pleasure then of lust, or glutton-
 nie, or intemperance solicit thee?
 That is nothing: Be not moved at
 it, passe it by, regard it not; think
 rather upon the pleasures which
 are *Eternall*. Art thou terrified
 with threats, oppressed with sor-
 rows, passed by with contempt,
 afflicted with sicknesse, tired out
 with povertie? All these are a mat-
 ter of nothing. The more violent
 these are, the shorter while they
 will last. Despise them, lift up
 thine eyes unto the hills from
 whence cometh thy help, look up
 to Heaven, *think upon Eternitie*.
There shall no evil happen unto the Prov.
just. 12.21.

*Si fractus illabatur orbis,
 Impavidum sferient ruine.*
 The just man shall not be afraid,
 Though heav'n fall upon his head.

Horat.
 Carm.
 lib. 3.
 Od. 3.

Therefore the just man is never
 sorrow-

254 *The ninth Considerat.*

2 Cor.
4.18.

forrowfull : no tribulation doth ever assault him. But are not the tribulations of the just many? Yea : but yet they make nothing of them, That onely they count evil, which is *Eternall*, which separateth a man from God, as sinne doth, and *Eternall* death which is the wages of sinne. The Preacher of the Gentiles bids us *Look not at the things which are seen, but at the things which are not seen.* Why so? For, saith he, *The things which are seen are temporall, but the things which are not seen are Eternall.* The things which are not seen, the things which are *Eternall*, those are the things which are great indeed, whether they be good, or whether they be evil.

But whilest we look onely at the things which are seen, and seldome or never at the things which are not seen, what do we make of our selves but great and foolish boyes? great, but yet foolish; at the best but boyes. If the ice fall out of our hands, we presently fall a crying, and yet that is such a thing
that

that we cannot hold long: We are
 frighted at shadows, and dream of
 great matters: We spend ou selves
 on such things as not onely shall
 shortly passe away for certain, but
 are already passing away. For it is
 not said, *The figure, or the fashion* 1 Cor. 7:31.
of this world shall passe away, in
 the Future: but, *The fashion of this*
world passeth away, in the Present.
 It is passing away already. As all
 the goods which we enjoy here
 are but transitory, so all the evils
 which we suffer here are but tran-
 sitory; they cannot continue long.
 Those things which are not seen,
 and those onely have a permanent
 state; they know no end, they have
 no term, they are not subject to any
 change, they are firm, they are im-
 moveable, they are *Eternall*. I re-
 peat it again, what I said a little
 before; for it deserves to be re-
 peated a thousand and a thousand
 times; No labour must seem hard, Hierem.
 no time must seem long, all the
 while we are seeking after *Eter-*
nall glory.

Symphorianus a Christian young
 man

man, after that he was almost scourged to death, as he was dragged to execution at *Augustodunum*, met his mother upon the way; But how? Not tearing the hair from her head, or rending her clothes, or laying open her breasts, or making grievous lamentation, as the manner of foolish women is to do. But carrying her self like an heroicall and Christian Lady. For she cryed out and called unto her son, and said, *Sonne, my sonne, I say, remember life Eternall, look up to Heaven, lift up thine eyes to him that reigneth there. Life is not taken from thee, but is exchanged for a better.* At which words of his mother the young man was so exceedingly animated, that he went willingly to execution, and cheerfully like a stout champion laid down his head upon the block, and exposed his throat to the fatal ax.

Hearc this, O Christians all, and remember your selves. This is the case of every man living; We are on our way to death: we go not

so fast, it may be, as *Symphorianus* did; but yet we are all going, and we have not farre to go. The noble armies of Martyrs which are gone before us, they call unto us from Heaven, and say as the Christian and couragious mother said unto her sonne as he was going to execution, *Remember life Eternall, look up to Heaven, and lift up your eyes to him that reigneth there.* Carry thy self therefore like a *Symphorian*, whosoever professest thy self to be a *christian*. Do not hang back, be not loth to go, withdraw not thy neck from the yoke, nor thy shoulders from the crosse; be not afraid to suffer for Christ, be not afraid to die for Christ, be not afraid to eat fire, or to devour the sword for the name of Christ. Here shew thy self a man, take good courage, pull up a good heart. And when thou art at any time tempted, when thou art grieved, when thou art made sorrowfull, when thou art vexed, when thou art despised, when thou art made a laughing-stock, when thou

358 *The ninth Considerat. &c.*

thou art disgraced, when thou art spoiled of thy goods, when it is with thee as it was with *Job* upon the dunghill, or if it can be, worse, then call to minde *Symphorian*, and a thousand more stout Christians such as he was, and learn of them Christian courage and magnanimitie, and boldly and freely break forth into these words, and repeat them often; Whatsoever I suffer here, it is but a *Modicum*, it is but short. Farewell then all the world, and all the things that are therein: And welcome to me, thou art welcome *Eternitie*.

Of *Eternity* there is
no
FINIS.



